



The Antiquary.



JUNE, 1902.

Notes of the Month.

THE official order of the service and ceremony in Westminster Abbey on the occasion of the Coronation of Their Majesties was issued on May 2. Notwithstanding some abbreviation it is still of great length, and is divided into nineteen sections. We can only make a few extracts. Section 9 deals with the "presentation of the spurs and sword, and the girding and oblation of the said sword." "Receive this kingly sword, brought now from the altar of God, and delivered to you by the hands of us, the Bishops and servants of God, though unworthy," the Archbishop will say, and the Lord Great Chamberlain will gird it about the King. The King's heels having been touched by the Lord Great Chamberlain with the spurs, they will be restored to the altar. The King will ungird the sword and offer it in the scabbard at the altar, and the peer who first receives the weapon will offer a price for it, and having thus redeemed it will carry the sword, naked, before His Majesty during the rest of the solemnity. Section 10 gives the ceremony for the investing of His Majesty with "the Armilla and Imperial Mantle, and the delivery of the Orb." The King rising, the armilla and Imperial mantle, or pall of cloth, are put upon the King by the Dean of Westminster, the Lord Great Chamberlain fastening the clasps. When the King sits down, the orb, with the cross, will be brought from the altar and delivered into the King's hand by the Archbishop, who will pronounce a blessing and exhortation. The "Investiture per annulum et baculum" forms Section 11. The ring, the ensign of

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kingly dignity, will be placed on the fourth finger of His Majesty's right hand by the Archbishop, and "the glove," presented by the Lord of the Manor of Worksop, having been put on, his Grace will deliver the sceptre with the cross into the King's right hand, as the ensign of kingly power and justice, and the sceptre with the dove into the King's left hand as the rod of equity and mercy. The Lord of the Manor of Worksop will support His Majesty's right arm. The crowning of His Majesty forms Section 12. The Archbishop of Canterbury, standing before the altar, will lift the crown and offer a short prayer, after which the Dean of Westminster will bring the crown to King Edward's chair, where His Majesty will sit, and the Archbishop of Canterbury will place it reverently upon His Majesty's head; "At the sight whereof the people with loud and repeated shouts cry, 'God save the King!' the Peers and the Kings-of-Arms put on their coronets, and the trumpets sound, and by a signal given the great guns at the Tower are shot off."

When the Abbey is re-opened to the public, the oronation chair will be more an object of curiosity and interest than ever. For many Coronations it has been the custom to cover it with a cloth of gold, but ancient drawings, and the remains of its fine work, show that at one time it required no such clothing. Its excellent workmanship is a credit to Walter, of Durham, who finished it in 1301, and was paid, according to the wardrobe accounts of Edward I., 100 shillings for its manufacture, with a further sum of 13s. 4d. for carving, painting, and gilding the leopards. A little later "Master Walter" was paid £1 19s. 7d. for making a "step at the foot of the new chair, in which is the stone from Scotland, in pursuance of the order of the King." The present step, like the lions, is modern.

The British Museum authorities have arranged in a number of cases at the north end of the King's Library a special Coronation exhibition. A collection of books, pictures, prints, manuscripts, and medals, having reference to past Coronations, has been placed on view, and is of great interest. A complete

set of Accession and Coronation medals from the reign of Edward VI, onwards is shown, while the illuminated manuscripts are particularly attractive.

Dr. Grenfell and Dr. Hunt have just returned from Egypt, says the *Athenæum* of May 3, after a remarkably successful season's excavations for the Egypt Exploration Fund. Two months were spent in the Fayûm, where they obtained a large number of Ptolemaic papyri, Greek and demotic. In one cemetery was found a number of crocodile mummies which were stuffed with papyrus rolls, like those discovered in 1900 at Tebtunis. The last part of the season was devoted to Hibeh, on the east bank of the Nile between Benisuêf and Minia. Here there proved to be an extensive cemetery of the early Ptolemaic period, and, as in the Fayûm, papyri had commonly been used in making the cartonnage of mummies. The importance of the Hibeh papyri in particular is expected to be considerable.

The legal rights of the public in the matter of access to Stonehenge still remain in dispute. The committee appointed by the Wiltshire County Council, consisting of the Marquis of Bath, Mr. Percy Wyndham, and Mr. Fuller, M.P., to investigate the question, has made its report. The three members arrive at different conclusions. The two former hold that the public have no right of way to the monument, Lord Bath going so far as to say that those who have gone to it are trespassers, which is surely a very extreme position to take up. Mr. Fuller, on the other hand, holds that there is a right of way, but that it would not be desirable to enter into a legal contest on the subject. Meanwhile a memorandum is to be submitted to the Wilts County Council which records a conversation between the Chancellor of the Exchequer and Lord Edmond Fitzmaurice, on the subject of the possible acquisition of Stonehenge by the Government. The Chancellor said that if Sir Edmund Antrobus could be induced to name a reasonable figure, and if by means of a subscription or otherwise the county of Wilts were able to raise the greater part of the amount, it

might then be possible for him to ask the Government to come to the assistance of the county.

In the course of excavating in the churchyard of St. George the Martyr, Southwark, in connection with the Long Lane street improvement, now being carried out by the London County Council, a very interesting discovery has been made. At a depth of about 9 feet some fragments of pottery and of ornamental terra-cotta work were discovered in a heap, as if at some time or other they had been thrown together promiscuously. Whilst the pottery is Roman, the terra-cotta work, the ornamentation of which is peculiar, dates from the time of Henry VIII., in whose reign the art was introduced into England. Stow says that "almost directly over against St. George's Church was some time a large and most sumptuous house, built by Charles Brandon, late Duke of Suffolk, in the reign of Henry VIII., which was called Suffolk House." From Antony van den Wyngaerde's *View of London*, circa A.D. 1550, which contains the only representation of the house known, it appears that the mansion was built in the style of the early Renaissance, and it therefore seems very probable that the fragments in question had their origin in Suffolk House. Similar fragments, together with some crucibles, and what were supposed to be parts of the foundations of Suffolk House, were found some ten years ago, and were described by Mr. Earle Way at a meeting of the British Archæological Association early in 1892.

The newspapers have had much to say regarding the startling communication made by Professor Yves Delage, the well-known zoologist and physicist, to the Paris Academy of Science, respecting the relic called "The Holy Shroud of Turin," and preserved in the cathedral of that city. The results of researches made by Dr. Vignon, of the Sorbonne, and M. Colson, Professor Delage stated, go to show that the imprint on the shroud may be accurately described as a "natural photograph" of the body which was wrapped in it. The reddish-brown marks reveal a startlingly exact image of a dead body, which had been nailed by the wrists

and feet, had borne flagellation by Roman scourges weighted with lead, and had received a thrust in the side, while the head and face showed signs of wounds from thorns and of having been smitten. After due consideration, Dr. Vignon dismissed the hypothesis that the negative image on the linen had been painted by an impostor, on the ground that no mediæval artist could have executed or would have thought of attempting so extraordinarily realistic a presentment of a corpse, in which even the drops of blood were of the natural spherical shape, not conventionally designed in the form of tears. The problem, then, was how could the image have been produced on the

ence that the shroud of Turin bore the image of the body of Christ was not, of course, proven, the possibility of such a "natural photograph" having been produced under circumstances exactly similar to those of the burial of the Saviour was absolutely demonstrated. The Academy took the greatest interest in Professor's Delage's communication, but declined, on the ground that the matter was controversial, to follow his suggestion to appoint an official committee to inquire further into the question. The decision is to be regretted, for the subject is likely to give rise to unseemly squabbling. Pending further investigation judgment must necessarily remain suspended,



THE YARN MARKET, DUNSTER.

linen by natural causes? At this stage Dr. Vignon began the experiments referred to. He found that a corpse shortly after death emits ammoniacal vapours, and that the latter react chemically upon oil mixed with essence of aloes, the substance with which the shroud of Christ is recorded to have been impregnated. Dr. Vignon proved that a linen sheet smeared with this oil will reproduce with the exactness of a photograph the imprint of a body giving out the ammoniacal vapours, which permanently dye the linen a reddish brown. Professor Delage said that Dr. Vignon's experiments were strictly and scientifically conclusive as far as they went. While the further infer-

not the less so that Father Thurston, S.J., has given reasons of weight for doubting the antiquity and authenticity of the shroud.



The Homeland Association send us another of their charming little handbooks to the beauty spots of England. This, the eighteenth of the series, treats of *Minehead, Porlock, and Dunster; the Seaboard of Exmoor*, and is written by Mr. C. E. Larter, with additional chapters on various forms of sport by specialists, and a chapter on Cleeve Abbey by Mr. Gordon Home. The beautiful country, the interesting old churches of Selworthy, Minehead, Porlock, Dunster, and other places, the quaint towns and villages,

the various relics of long ago, are all well described. The illustrations are partly from photographs and partly from drawings by Mr. Gordon Home, the latter being to our mind much the better. By the courtesy of the publishers, we reproduce on the previous page Mr. Home's capital drawing of the picturesque Yarn Market at Dunster. It is an octagonal wooden building which was erected by George Luttrell in 1609. "The lichened slate roof," says Mr. Larter, "the white bargeboards, the plastered gables, and the great wooden posts upon which the little building stands, give it an appearance quite unusual and unique, with the exception, perhaps, of the Butter Market at Bingley, in Yorkshire." In one piece of the oaken framework still remains the shot-hole made by one of the cannon-balls fired when Dunster Castle stood a siege in 1646. The whole book is an excellent example of what a local guide-book should be. It is issued by the Homeland Association, 24, Bride Lane, E.C., at the price of 6d. net in paper covers, and 1s. 6d. net in cloth, with a map.

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Londonderry will be the centre for the principal summer excursion of the Royal Society of Antiquaries of Ireland. The Cambrian Archaeological Society will hold its summer gathering at Brecon and the neighbourhood from August 18 to 23.

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Mr. R. Carr Bosanquet, Director of the British School at Athens, has begun excavations on a promising Mycenaean site at Palaio-kastro, near Sitia, in Eastern Crete. Although it was not possible to devote any part of the Cretan Exploration Fund to this object—the sum raised being insufficient even for the completion of Mr. Evans's excavations at Knossos—the two explorers are working in concert, and the house at Candia which was acquired by the managers of the fund (of whom Mr. Bosanquet is one) is also at the service of the school.

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Various finds of interest are reported from different parts of the country. At Haverhill, in Suffolk, bones have been discovered which are said to be those of the skull of a mammoth, with a quantity of very large teeth in excellent preservation, and two immense

tusks, one $6\frac{1}{2}$, and the other $4\frac{1}{2}$ feet long, both, unfortunately, almost in a state of powder. A bust of Nero and some stone cists have been unearthed at Caerleon, and another stone cist near Dundee. The latter contained a male skeleton and a small iron ornament, variously reported to be a brooch, and the front part of a Roman helmet. In excavating for the foundations of a new school which is to be built in Bell Tower Close, Berwick-on-Tweed, partly on the site of the ancient rampart which was constructed after Edward I. sacked the town in 1296, the workmen have exposed part of the circular base of what is supposed to have been the broad stairhead tower. This formed one of the four towers on the north side of the wall, and was the one nearest the north or Edinburgh Road. It is in a line with the Bell Tower, which has been restored, and which is yet in a good state of preservation. The rampart on which these towers stood is now in ruins, and is outside of the Elizabethan fortifications, which still exist in excellent condition.

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During the work of laying out new golf-links at Sunningdale, near Camberley, on the Ridge Mount estate, an interesting discovery was made early in May. The contractors decided to remove a mound 10 feet high by 40 feet across in order to make a teeing-off ground, and this being done, the mound was found to contain ancient burial urns. The authorities at the Reading Museum were communicated with, and Mr. O. A. Shrubsole, F.G.S., the curator of the Geological and Anthropological Department of that institution, with the assistant-curator, went over to Sunningdale and found that three urns had been disinterred. Later, seventeen more were unearthed and removed, all of them containing calcined human bones. In addition the excavators found indications of two interments of ashes not deposited in any urn. The mound is supposed to be the remains of an ancient crematorium. The urns are all of rude British make, says Mr. Shrubsole, and may be ascribed to pre-Roman times. In the absence of any vestige of a weapon or ornaments the exact age of the burials cannot be determined with certainty, but from the shape of the mound, the care evidently

exhibited in the disposal of the dead, and the evidence of a village community, Mr. Shrubsole thinks we should not be far wrong in saying that they belong to the age of Bronze, and probably to a late rather than an early date in that age in this country. Most of the urns have been distributed, some going to the British Museum, others to the Reading Museum, to Oxford, and to the Louvre.



Important changes have been made recently in the Egyptian Rooms of the British Museum. The new arrangement will show in historical sequence, says a writer in the *Pilot*, examples of all the different modes of burial current in Egypt from the sand grave of neolithic times down to the painted and gilt *cartonnage* of the Roman period. Many of the wooden coffins here exhibited are inscribed with a text of the Book of the Dead, resembling that found on the coffin of Amamu already published by the Museum. As they extend from the Sixth to the Eleventh Dynasty, they form the earliest recension of that compilation known, and are only inferior in antiquity to the Pyramid texts which embody the same ideas, although couched in different language. The new texts contain many passages which differ materially from the corresponding chapters in the Theban Recension, and throw much curious light upon the evolution of Egyptian thought. It is claimed that this collection of typical burials has no parallel in any European museum, and it certainly reflects the highest credit upon the enterprise and industry of the Museum authorities.



Athens correspondents report that the Archaeological Committee has decided to restore the Erechtheion. The greater part of the famous ruin on the Acropolis is still standing, and the fragments necessary for its complete reconstitution are all lying around.



The committee of the North Staffordshire Field Club, who have been intrusted by the Macclesfield trustees with the preservation of the beautiful and interesting ruins of Croxden Abbey, recently applied for a grant from the Staffordshire County Council under the Ancient Monuments Act, and, with the idea of furthering this object, invitations were

issued to the members of the council to meet the committee at Croxden. The works of reparation that have been carried out were explained in detail by Mr. Charles Lynam, of Stoke-on-Trent, and Mr. E. Scrivener, of Hanley, who have acted as honorary architectural advisers to the club. The whole of the ivy and other vegetation, which was forcing the masonry apart and making the ruins unstable and even a danger, has been removed, and loosened stones have been reset and the masonry strengthened as far as possible. But for this work of repair the ruins, shattered as they have already been by storms, would undoubtedly have succumbed in a few years' time, and a valuable historical monument would thus have been sacrificed for ever. Apart from these considerations of safety, however, the gain from an architectural standpoint has been great, and several features which have not hitherto been noticed have been brought to light. It has been found necessary to shore up a portion of the south transept abutting on the main road, and opinions differ as to the desirableness of utilizing timber instead of iron stays. Funds for defraying the cost of the work have been raised by public subscription, but there remains a deficit of about £80, and some additional outlay is needed, principally for the erection of a fence to protect that portion of the ruins which abut upon the roadway. At this point preliminary excavations have revealed portions of a tile pavement and some stone coffins. No further operations here can, however, be sanctioned by the trustees during the minority of the owner, the Earl of Macclesfield.



Referring to Dr. Axon's note on the "Early Use of Arabic Numerals" in last month's *Antiquary*, Mr. H. J. Moule, of Dorchester, writes: "Long ago, I saw a date over the curious 'joggled' head of the door of Rusko Tower, Kirkcudbrightshire. I took this date to be a fifteenth-century one. The 4 as I read it was a curtailed 8, half of the top circle left out. Possibly you could get this verified, or otherwise, by some antiquary in that part of the world. I think, but am not sure, that the tens' place was occupied by 8."



The same correspondent says, with regard to our recent articles on "Thatched Churches":

"It does not seem to be noted by your correspondent that there is thatch and thatch. Without counting the heath-thatch still to be seen on cottages in the North of England, there are 'wheat-reed' thatch and 'spear-reed' thatch. It is my impression that the latter is the covering of the Norfolk thatched churches. I am (I may say) certain that it is used for two large thatched houses in Norwich. On the other hand, many years ago I saw a thatched church in Somerset, and, as far as dim remembrance serves, that looked like a wheat-reed roof. Of course, 'spear-reed' is the wild reed *Arundo phragmites*. A roof of this is not a mean one. It has been affirmed that it is more lasting than any other whatsoever."

The celebration at Whitsuntide of the millenary of the Coronation of King Edward the Elder at Kingston-on-Thames passed off very successfully. On the Saturday, following the unveiling of a memorial window in the Town Hall, there was a public luncheon, the Bishop of Rochester being the principal guest at the hospitable table of the Mayor, Dr. W. E. St. L. Finny, at whose suggestion the celebration was held. On Whit Sunday the Vicar of Kingston kindly arranged for a special service at the parish church, while on the Monday the chief feature of the proceedings was a well-arranged procession, in which vehicles emblematic of the various trades of the town, and cars with symbolic and historical groups were conspicuous.

Dr. Finny points out that "by a strange coincidence exactly 1,000 years separate the accessions and the coronations of King Edward the Elder and King Edward VII.—901 and 902, 1901 and 1902—and King Edward is the fiftieth Sovereign since King Edward the Elder; and further, as Alfred is not recorded to have been crowned, the series of Coronations through 1,000 years began with Edward the Elder."

Mr. Frederick W. Hackwood, F.R.S.L., is contributing to the *Wednesbury Herald* a series of papers on the topography and history of the town. A recent instalment recalled a number of the old place-names and field-names of Wednesbury—names which in many

cases have died out of recollection. We wish that more provincial newspapers would follow the example of the *Wednesbury Herald* and open their columns to the preservation of memorials of the past.

The next volume of Messrs. Eyre and Spottiswoode's valuable *English Army Lists and Commission Registers* will be the sixth and last. The series begins with the accession of Charles II. and will end with the death of Queen Anne. It is edited and annotated by Charles Dalton, F.R.G.S., author of *The Waterloo Roll Call* and other works. The fifth volume, which was recently issued, contains the list and registers for the years 1702 to 1707, so that it opens at Queen Anne's accession and the commencement (April, 1702) of the war of the Spanish Succession. It records the capture of Venloo, the storming of Vigo, the seizure of Gibraltar by Sir George Rooke in July, 1704, and Marlborough's victories at Ramillies and Blenheim.

Illiterate folk play strange tricks with numbers. A newspaper correspondent relates the case of a coffin at a certain rural funeral which bore the inscription that the worthy within, the breadwinner of the family and the only son of his mother, had been snatched away at the age of 7777. "Good Heavens!" exclaimed the officiating clergyman, "this young man was born before the Flood." But it was explained that four sevens are twenty-eight, and this was just a customary way of expressing that age!

The Fortunes of Cyrene.

By W. B. WALLACE, B.A.

Τῆλαθι τὰς εὐδαίμονος ἀμφὶ
Κυρήνας θέμεν σπουδᾶν ἀγαθὰν.
PINDAR.



WE shall scarcely find in the masterpieces of Greek and Roman poetical literature anything more romantically beautiful than the fourth Pythian Ode of Pindar, and the episode commencing "Pastor Aristæus—" in the fourth Georgic of Virgil.

There is a name which, bridging the centuries like a golden sunbeam, connects the

splendid epinikian hymn of the Boeotian with the gentler lay of the Mantuan bard, who sang nearly five hundred years later—the name of the nymph Cyrene, beloved of Apollo, who gave birth to the shepherd and first bee-master, Aristæus, and who became the eponymous heroine of one of the most interesting of the Hellenic colonies—a city which, with that marvellous tenacity of life exhibited by Greek settlements, managed to prolong a chequered career of about one thousand two hundred years from the date of its foundation by Battus I., 631 B.C., until it received its *coup de grâce* at the barbarous hands of Chosroes II., King of Persia, the formidable rival of the warlike Emperor Heraclius.

"Ex Africa semper aliquid novi," said Pliny; and the Dark Continent which, a few brief months ago, the nations of the Continent thought, and in many cases hoped, would be the grave not alone of British prestige, but of the British Empire itself, has ever since the learned Roman's day fully lived up to its ancient reputation. It is still a land of surprises, of which Adowa and Magersfontein have been not the least—a land which is even now partially invested with that haze of mystery which it wore for Shakespeare, who describes it as the abode

... of the Cannibals that each other eat;
The Anthropophagi, and men whose heads
Do grow beneath their shoulders.

The Greeks—those daring and ubiquitous pioneers of old-world civilization—touched its northern fringe, but did not penetrate beyond. Naucratis was little more than a factory; but Cyrene, about ten miles distant from the sea, and connected with it by its port Apollonia, arrived at a lofty pitch of power, opulence, and magnificence, vying, and at times not unsuccessfully, with its dangerous neighbours on the east and west respectively—Egypt and Carthage.

The plain of Cyrene is remarkably insulated, being throughout backed by a range of mountains of considerable altitude lying east and west, from which spurs run out towards the sea. On the south side of this range rain seldom or never falls, and the contrast of the prevailing drought here with the frequent fertilizing showers in the Cyrenaica, or country between the Great Syrtis and the Gulf of Platea (Bomba), gave rise to the

figurative language of the native Libyans, who, as Herodotus tells us, advised the Theraeans to settle on the northern slope, saying that the heaven above this region was "pierced like a sieve."

Such, and so highly favoured by Nature, was the site of Cyrene, the Garden City, founded by that Hellenic enterprise which, never faltering, never deterred by difficulties, pursued its adventurous and beneficial way from Massilia in the west to Olbia on the far and frozen Borysthenes in the north-east. In romantic beauty of position no ancient city surpassed Cyrene; in Africa it was only approached, *longo intervallo*, by the neighbouring colony of Hesperides, which, tradition alleged, had been planted in the very locality where

Hesperus and his daughters three
Sang around the golden tree.

Nor was this fair queen of the southern waters without her attendant vassals. The Cyrenæan Pentapolis included, with Cyrene herself, Apollonia, Barca, Teucheira, and Hesperides—all peopled by mixed Grecian races, partly hailing from Thera, partly from Crete, and partly from Laconia and Elis. Thus we see—and the remains of the cities amply testify to the fact—that here the Dorian element was in the ascendant. The fighting breed of Sparta predominated, and the Cyrenæans gave gallant proof that they had not degenerated from the valour of their ancestors in many a stubborn engagement with the Carthaginians and the Egyptians, whom they encountered with numerous and well-appointed forces. In the days of Pindar, not much more than a hundred years after its foundation, the city had attained a degree of affluence and splendour scarcely surpassed by Syracuse herself. One of the Theban poet's grandest odes (fourth Pythian), to which we have already alluded, celebrates a victory of Arcesilaus, King of "Cyrene, famous for its horses" (*ἐν ἵπποις Κυράνας*)—for eight generations, as foretold by the Delphic oracle, kings of the original dynasty ruled under the names of Battus and Arcesilaus alternately—in the chariot race at the Pythian games, and describes in glowing and majestic language the *origines* of the colony and of its royal family, the Battiadæ, from whom it is interesting to note the Alexandrian poet Callimachus

boasts that he is sprung, and whom the bard connects with the Argonauts—mythical personages who would appear to have served the same useful purpose as eponymous heroes and founders of families that the Normans and others, who “came over” with William the Conqueror, have done in England.

Herodotus, who, indefatigable traveller as he was, visited Cyrene, and heard there the famous oracle anent the duration of the dynasty which Grote does not hesitate to characterize as an example of *ex post facto* prophecy, gives us in the Melpomene a rather vague and confused account of the foundation of the great African colony and the vicissitudes of its early history. We obtain tantalizing and unsatisfactory glimpses of its kings—here, as we have seen, “not Amurath an Amurath succeeds,” nor “Harry Harry,” but Arcesilaus Battus, and Battus Arcesilaus—together with sketches of Demonax, the lawgiver of Mantinea, who provided the Cyrenæans with a reformed Constitution, and an atrociously fiendish Queen-Dowager, Pheretima, who crucified a number of the leading citizens of Barca, and mutilated their wives, in revenge for the assassination of her son Arcesilaus. We read, too, of an overwhelming defeat inflicted by the Cyrenæans upon the Egyptians at Irasa—a defeat which had far-reaching consequences indeed, inasmuch as it led to a dynastic change in the land of Nile, the unsuccessful Apries being dethroned by Anasis. But brief as are these notices, and incomplete as is the knowledge which we obtain of the early history of Cyrene, one fact looms out with unpleasant prominence: the *ἐπὶ γαμία*, or right of intermarriage, which, while jealously retaining all political power in their own hands, her citizens granted to the Libyans, produced a deteriorating effect upon the colonists. We can trace in the national character, beneath the polished veneer of Hellenic culture, a latent vein of that gloomy, turbulent, intolerant, and sanguinary spirit, not inconsistent with a sensual and pleasure-loving nature, which has always been the unenviable heritage of men of African descent, which marred the virtues of the heathen Severus and the Christians Tertullian and Augustine, and, in the case of the fanatical Circumcellions and the

brutalized Nitraean monks, disgusted a world which had been taught to believe that Christianity was the religion of love, sacrifice, and endurance.

When the reign of the Battiadæ came to an end—probably at a date a little anterior to 460 B.C.—Cyrene seems to have adopted a republican form of government. Shortly after the death of Alexander of Macedon, to whom its citizens had made submission, it became subject to Ptolemy, who sent Ophellas thither as his representative. This gallant officer, who had campaigned with the son of Philip, was unfortunate enough to listen to the treacherous counsels of the able but unprincipled Agathocles of Syracuse, who was then warring against Carthage, and who promised him *modo non montes auri* in return for his alliance, while all the time bent upon making him merely his tool. Theophrastus gives us a striking account of the sufferings of the Regent of Cyrene and his army in a march between the Syrtes, which anticipated and rivalled that of Cato of Utica, before they effected a junction with the forces of the Syracusan tyrant in Carthaginian territory, where Ophellas fell a victim to the fatal machinations of his false ally.

Cyrene remained an Egyptian dependency until the reign of Ptolemy Physcon, whose illegitimate son, Apion, made it over to the Romans about 97 B.C. From this period we may date the decadence of Cyrene.

Let us pass over five uneventful centuries and hasten to the climax. Synesius, the eloquent Bishop of Ptolemais, and the pupil and friend of the noble and ill-fated Hypatia, describes a frightful inroad made by the Libyan barbarians of the south in the fourth century after Christ.

The spell of the Roman name no longer availed to protect Cyrene; the bulk of the population were massacred, the savages sparing the male children alone as possible recruits for their own ranks. But worse was soon to come: that utter destruction wrought by Chosroes of Persia, which we have mentioned. The iconoclastic Saracens completed the wreck of this fair outpost of Hellenism, which has been only a mass of ruins ever since. *Sic transit gloria mundi!*

Cyrene in its prime must have been a land of veritable enchantment and delight, an

abode of temperate breezes and soft, refreshing showers. Not even the hanging gardens of Babylon could have exceeded the beauty of its broad terraces and green pleasantries, where, amidst groves of pine and olive, twined the blooming clusters of the honeysuckle, and myrtle, arbutus, junipers, and roses abounded. All that could gratify the senses, all that could minister to the wants or luxuries of man, was to be found in this earthly Paradise. We can well picture to ourselves an Aristippus, surrounded by such transcendent charm of land and sea and sky, gazing, perchance, from the summit of the magic plateau, through depths of ether pellucid enough to recall to him the air of Attica, upon the broad blue zone of the Mediterranean lying below him, and, out of the sheer ecstasy of the *joie de vivre*, formulating the earliest and simplest doctrine of Hedonism, which assigns supremacy to the *μονόχρονος ἡδονή*, the pleasure of the moment, as the greatest good that humanity can attain to. We can understand how a son of Cyrene became the founder of that which was called the Cyrenaic school of philosophy, while we wonder how a Cypriot, a native of the passionate Paphian Isle, could frame the frigid creed of the Stoics. But then Aristippus was a Hellen of the Hellenes, whereas the sombre fanatical afflatus of the Semitic Moloch of his ancestors, ever ready to immolate self or others without pity or remorse, swayed the soul of the mongrel Zeno, not to be exorcised even by the gracious spells of the Queen of Paphos.

Nor was the illustrious pupil of Socrates the only citizen of note that Cyrene could boast. Callimachus, so admired by the Roman Catullus, Carneades, Eratosthenes, Synesius—all these belonged to the Theræan colony; and her school of medicine acquired and long retained a celebrity which reminds us of that enjoyed by Salerno, the "*Civitas Hippocratica*," in the Middle Ages.

More highly prized, however, by ancient gastronomists than its splendid breed of horses, its glowing roses, its sunny philosophy, its healing art, its warlike fame, and its galaxy of worthies who were wont to feast beside the plash and ripple of the Fountain of Apollo, was the somewhat mysterious *σίλφιον* (*laserpitium*) of Cyrene, whose identity is an

enigma not yet solved by modern naturalists. This, as we learn from Plautus, was in his time exported to Capua, the proverbial home of luxury, for Italian consumption, and, no doubt, retailed in the famous Sepasia there, the street of perfumes, unguents, and spices. It is frequently alluded to in the romantic *Rudens* of the Umbrian dramatist, the scene of which is laid in the Cyrenaica, and from the earliest days constituted the chief sources of the wealth of the colony. *Βάττου σίλφιον* was a saying synonymous with the "riches of Croesus"; a representation *οἱ τῶν πλουτῶν ἀργύρια* appears upon Cyrenæan coins; and Aristophanes tells us that silphium was used by Athenian epicures to sprinkle over one of their favourite dishes, Boeotian eels from Lake Copais.

The name of Cyrene may still be traced in the Arab Ghrennah; Nature, the imperishable, the irrepressible, the cynical, still spreads her verdant carpet of luxuriant vegetation over the smiling landscape; the sun of Aristippus still glints upon the cerulean waters in the northern horizon, and the heavens distil their gracious rains as of old; but the Theræan city itself, trodden under foot by Persian and Saracen, its memorials mutilated and defaced by the Moslem intolerance of the wandering Arab, is more truly, more sadly a *città morta* than that prehistoric Mycenæ, "nell' Argolide sitibonda," which D'Annunzio has invested with such weird and tragic interest in his lurid, haunting, but most powerful drama.

Its modern history is simply a history of excavations more or less successful. M. Lemaire, a French Consul at Tripoli, in the reign of Louis XIV., was the first to give us an account of the ruined site. The English travellers Lucas and Shaw visited the spot early in the eighteenth century, the Italian Cavelli in 1812, and a little later his compatriot Della Cella. To the graphic pencil of M. Pachot, a French artist, we are indebted for a knowledge of numerous monuments which, since his time, have disappeared. The next explorers of the dead city were MM. Delaporte and Vattier de Bourville. The German, Barth, published an account of his investigations in his *Wanderungen durch die Küstenländer des Mittelmeers*, 1849. Then came Smith and Porcher, whose work is

narrated in their *Discoveries in Cyrene* (London, 1864). These explorers were able to distinguish the plans of three theatres—a small Doric temple of Bacchus, a temple of Apollo (whose *cultus* was specially affected by the Spartans), two temples supposed to have been dedicated to the worship of Venus, and a large structure thought to have been the prætorium or official residence of the Roman Governor. Some specimens of ancient sculpture have been from time to time exhumed and conveyed to the British Museum. Amongst them are to be found an image of Bacchus, a coloured statue of Apollo playing

Ramblings of an Antiquary.

BY GEORGE BAILEY.

II. BREADSALL MANOR-HOUSE.

THIS house does not appear to have been directly interfered with by the Parliamentary warriors, but it forms a connecting link in the story.

About a mile and a half from the "old Hall" at Mickleover, there is the pretty village of Littleover, formerly a manor of the

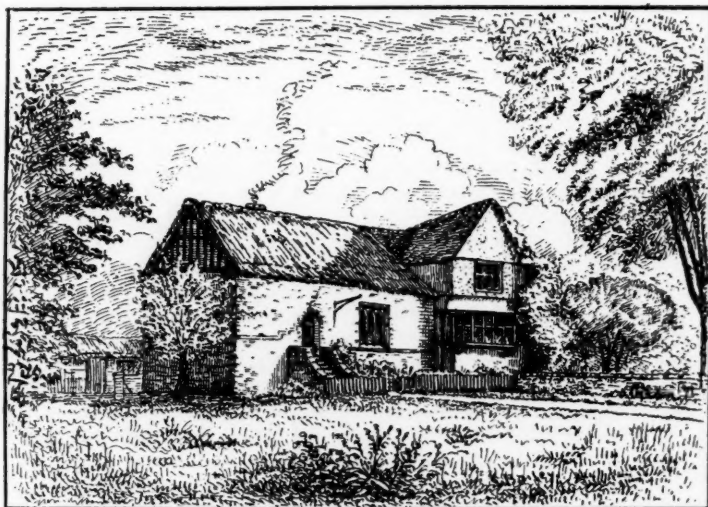


FIG. 1

on the lyre, and a bust of Gnæus Cornelius Lentulus Marcellinus, the first Roman prætor of Cyrene.

But, with a melancholy appropriateness to a dead city, the chief remains are long lines of tombs, many of which have been found to contain rich internal mural decorations, whose colouring in some instances remains uninjured after the lapse of centuries. The most recent investigations have resulted in the discovery of a number of fine Greek vases of various styles.

Urbs antiqua ruit, multos dominata per annos.

Harpurs, where a part of the manor-house still remains, but altered out of all recognition since their time. It has long passed out of the family, and the estate has been broken up and sold. The church contains one of the costly monuments of the period to the memory of Sir Richard Harpur and his wife. He died in 1635. This gentleman's brother was Sir John Harpur, of Swarkeston, and it was John Harpur, a younger son of his, who came into possession of Breadsall, by marriage with Dorothy, daughter and heiress of John, the last of the Dethicks of Breadsall, who died in 1594.

The above drawing (Fig. 1) shows what is left of "Breadsall-over-Hall," as it appeared before the year 1877. At that date it underwent considerable alterations so far as the exterior is concerned. The steps and entrance on the south side in our sketch have now been removed to the end, where the tree used to grow. The roof is now covered with tiles in place of the thatch, and the projecting gable at the east end has been restored, so that the timbers, which were covered with rough-cast, are again exposed to view. The windows have also been transposed, for the upper one was formerly the lower one. The house must originally have been much larger. There are here and there pieces of walls which indicate that there was an extension both at the east and west, which either were taken down when it ceased to be the family residence, or were allowed to fall into decay. It has been used as a farmhouse of late years, and the interior is entirely altered. The great hall, now being divided by a floor to adapt it to its present use, still looks picturesque, but the outside has been cased with new stone, by which, as well as the actual structural changes, it has lost a good deal of its antiquated character as the residence of so many ancient families.

The history of the place may be gathered from the various arms of owners taken from carvings now or formerly in the church, which is an ancient structure standing a few yards east of the manor-house, the old Early English tower and spire being a pleasing adjunct to the landscape from many points of view. There is a fine Norman doorway, and the old door is scrolled all over with beautiful ancient iron-work. We give here the ancient arms of Dunne (Fig. 2), who were there very early, because they appear as benefactors to the Priory of Tutbury, which was founded in 1080, in the reign of Stephen. Robertus de Dunne occurs as holder of two knights' fees in co. Derby, of the Earl Ferrers, in the reign of Henry I., as was also the case with his son, in the twelfth year of the reign of Henry II. Then mention is made of William de Breydes-hall, also called Dunne, Knight. Next is Robert de Dunne, who, by charter, grants to his son Sampson "the moiety of his manor of Breydeshall, etc., to him and his heirs, by service of half a knight's fee." But he makes

two exceptions—namely, the advowson of the church and the "capital messuage," which was to be his brother Hugh's, and, failing heirs to Sampson, the whole was to be Hugh's and his heirs. The documents from which the above are taken have no dates, so we assume that Hugh, who was living in the twentieth year of Henry III., was the same as the above-mentioned. He had a daughter and heiress, Johanna, who carried, by marriage, "one moiety of this manor" to Henry Curzon (Glover, vol. ii., p. 150).

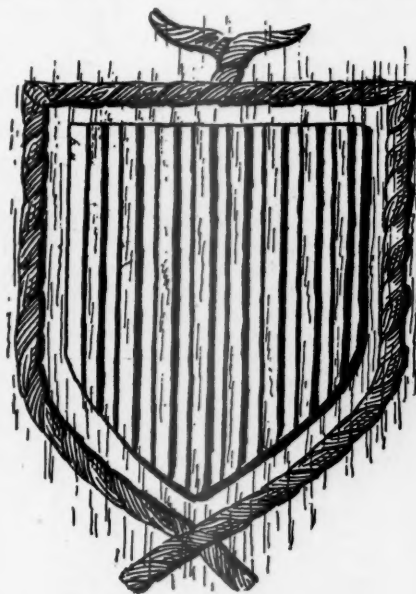


FIG. 2.

It remained in that family eight generations (*Churches of Derbyshire*, vol. iii., p. 54), when, by "an heir-general," it passed to Dethick, and this union appears heraldically on the piece of old carving (Fig. 3) formerly in the church, but which has vanished since our sketch was made. The arms of Dethick were Argent, a fessé varié, or and gules, between three water-bougets sable; in the carving the fess is superseded by the bend of the Curzons, with its three horse-shoes, whose arms were Gules a bend azure, charged with three horse-shoes argent; one of the water-bougets

of Dethick was lost when our drawing was made, having evidently been only pegged into the hole shown in the sinister chief. John, the last of the Dethicks of Breadsall, died in 1622,

Dethick, the second and third being Illingworth, whose arms were Argent, a fesse, flory, between three escallops sable. A Sir Richard of that name was Chief Baron of the Exchequer

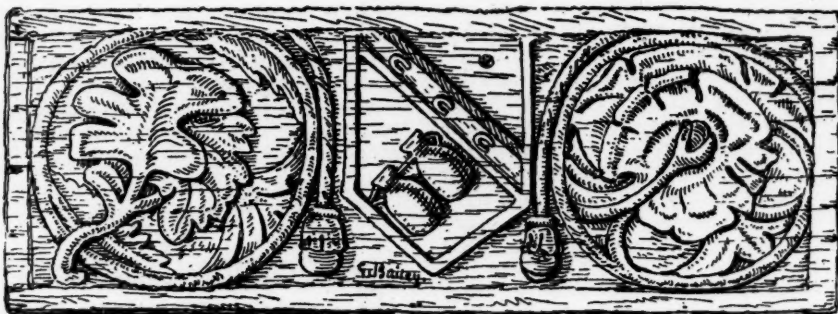


FIG. 3.

his heir being his daughter Dorothy, of the eighth generation, who brought it by marriage to John Harpur, a younger son of Sir Richard, of Swarkeston, and so Breadsall-over-Hall passed to the Harpurs. But there was

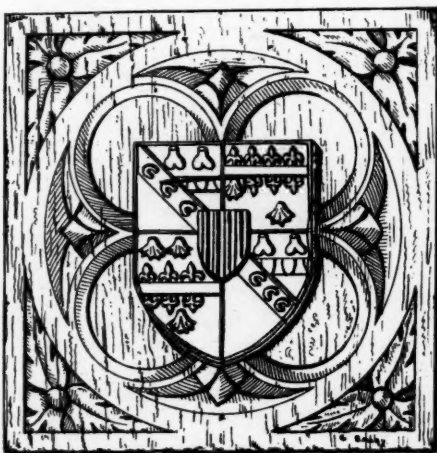


FIG. 4.

the Nether-Hall part of the estate: that also came to the Harpurs, as will be shown by the other carving from the church here given. It is a quarterly shield (Fig. 4), the first and fourth showing Curzon and

third of Edward IV. ; he died in the sixteenth year of that reign, and left it to his son Ralph, from whom it passed to Richard, a grandson of the above Sir Richard. He left four daughters, one of whom, Mary, became 2nd wife of John Dethick, of Breadsall-over-Hall, thus uniting the two parts of the estate. They left it to their son John, who died in 1548 ; he was succeeded by his son George, who died in the sixth of Philip and Mary. Next came either his brother or son, John, who married Emma, daughter of Jasper Lowe, of Derby ; and his daughter Dorothy became the wife of John Harpur, as above stated, and in that family it still remains. The old carving, then, shows the joining together of the families of Dethick, Curzon, and Illingworth, with the original arms of Dunne in pretence. It will be observed that Fig. 2 differs from those on Fig. 4, the former having eight pales, and the latter five, while Lysons gives only four. The colours given by them are gules, on a gold field.*

The Harpurs left Breadsall and went to Swarkeston, and their manor-house there was destroyed in the Parliamentary War, of which event there is much of interest to follow, together with illustrations of the place, of which the extensive remains, but for lapse

* For more details see *Churches of Derbyshire*, vol. iii., p. 54 *et seq.* ; also *Churches of Gloucester*, vol. ii., p. 149 *et seq.*

of time and time's decay, are very much as Cromwell's generals left them after the Battle of Swarkeston.



The Legend of the Coronation Stone.

BY THE REV. ROSSLYN BRUCE, M.A.

THE legend of the Coronation Stone, which was brought from Scone to Westminster Abbey by Edward I. in 1296, is intimately connected with the fabulous history of Scotland. In spite of the repeated efforts of the Scots, since 1296 the stone has never been taken out of Westminster Abbey except upon the solitary occasion when it was used in Westminster Hall for the installation of Oliver Cromwell as Lord Protector.

The tale of its wanderings, from the time when the patriarch Jacob rested his head upon it as a pillow and saw the heavenly ladder, forms the core of that romantic, if spurious, history which arose in the Scottish quarrel with England as to independence.

These legends, which were 'Homerized' in the fourteenth century by Fordun, and finally elaborated into a consistent history of many mighty but mythical monarchs by the genius of Hector Boece in 1527, have now been differentiated from reliable history by the relentless hand of the modern critic. The forty Kings whose portraits adorn the walls of Holyrood Palace, and whose somewhat wearisome speeches give weight to the pages of Boece, have now returned to the fairyland from which they came, but the solid stone remains in Westminster Abbey, asking for an account of its origin.

To this day it would be difficult to shake the faith of many a highly educated Scot in the fact that this solitary jetsam from the sea of myth and fable is in some way peculiarly connected with the fortunes of the Scottish race.

The popularly received history is briefly this:

A Greek brought from Egypt into Spain in or about the time of Moses the identical stone from Bethel on which the patriarch

Jacob laid his head when he saw the heavenly ladder. In the eighth century B.C. King Simon Brech brought it to Ireland. Four hundred years later it was transferred to Scotland by King Fergus.

To this Dean Bradley adds as current legend: "Jacob's sons carried the stone to Egypt, and thence it passed to Spain with King Gathelus, son of Cecrops, the builder of Athens. About 700 B.C. it appears in Ireland, whither it was carried by the Spanish King's son Simon Brech on his invasion of that island. There it was placed on the sacred hill of Tara and called *Lia-fail*, the "fatal stone," or "stone of destiny," for, when the Irish Kings were seated on it at Coronations, the stone groaned aloud if the claimant was of royal race, but remained silent if he was a pretender. In 330 B.C. Fergus, the founder of Scottish monarchy and one of the blood-royal of Ireland, received it in Scotland, and King Kenneth (850 A.D.) finally deposited it in the monastery of Scone."

Fordun, who wrote in 1380, has left us a detailed account of the Coronation of the eight-year-old boy-King Alexander III. at Scone in 1249, from which the following is an extract:

"Having placed him in the regal chair, decked with silk cloths embroidered with gold, the Bishop of St. Andrews, the others assisting him, consecrated him King, the King himself sitting, as was proper, upon the regal chair—that is, the stone—the Earls and other nobles placing vestments under his feet with bent knees before the stone. This stone is reverently preserved in that monastery for the consecration of the Kings of Scotland; nor were any of the Kings to reign anywhere in Scotland unless they had, on receiving the name of King, first sat upon this royal stone in Scone."

The long reign of Alexander III., the death of little Queen Margaret, the Maid of Norway, uncrowned, the disputed claims of Bruce and Balliol, and two protracted interregna, bring us to 1292 before the Coronation Stone was again in use, and then under circumstances most humiliating to Scottish pride, for immediately after his Coronation the coward John Balliol did homage to King Edward of England.

William Rishanger, in his chronicle written about 1327, records the Coronation thus:

"John de Baliol on the feast of St. Andrew's being placed upon the regal stone which Jacob placed under his head when he went from Bersabee to Haran, was solemnly crowned at Scone."

The same writer records the removal of the stone by Edward I. from the Abbey of Scone to Westminster, "who directed it to be made the chair of the priest celebrant."

Harding, in his metrical chronicle of the same period, says:

"And as he came by Skoon away,
The regal there of Scotland than he brought,
And sent it forth to Westmynstre for ay,
To ben ther ynnne a chaier clenly wrought,
For masse prestes to sytte yn whan hem oughit,
Whiche yit is there stonding beside the shryne,
In a chaier of olden tyme made ful fyne."

Again, Fordun in the fourteenth century gives this interesting account of the stone, and of the origin of the name "Scot": "Neulus, a Greek, had a son Gaythelus, who went to Egypt and married Pharaoh's daughter, whose name was *Scota*, and led the remnant of the people who were not drowned in the Red Sea through Africa to Spain. A descendant of his, Simon Brec, brought the marble chair diligently sculptured by ancient art to Ireland. This stone, for such was the chair," Fordun continues, "came either from Egypt, or was brought from the sea upon the anchor of Simon Brec in a storm off the Irish coast; it was afterwards brought to Scotland by Fergus, who was himself crowned upon it by the Scots, and after him all the succeeding Kings were crowned in the same chair." A century and a half later, Hector Boece, after giving a similar story of the stone, adds that it bore the following inscription:

"Ni fallat fatum, Scoti, quocunque locutum
Invenient lapidem, regnare tenentur ibidem,

which Archdeacon Bellenden translated a few years later, in 1531, thus:

"The Scottis shall brwke that realme as native
ground,
Geif weirdis faill nocht, quhairever this chair is
found."

Such, then, was the story as received during the sixteenth century, but the very earliest mention of the stone and its legend is to be

found in a document written by Baldred Bisset in 1301, and called "Baldred's process against the fictions of the King of England." His words are: "The daughter of Pharaoh King of Egypt with an armed band and large fleet went to Ireland, and being joined by a large band of Irish, sailed to Scotland, taking with her the royal seat (which this King of England has carried with him by violence to England). She conquered the Picts and took their kingdom, and from this *Scota* the Scots and *Scotia* are named, according to the verse: 'A muliere *Scota* vocitatur *Scotia* Tota.'"

Now, besides the fact that, prior to Baldred, no trace of the legend of the stone is to be found in any of the chronicles, another fact throws an interesting light on the origin of the legend. Baldred was one of those commissioned to plead before the Pope the independence of Scotland, and the Scottish Government drew up "Instructiones" containing an elaborate statement of Scotland's claim; this official document contains the passage quoted above as part of Baldred's work, almost word for word, including the "verse," but without the slightest allusion to the Coronation Stone or its legend. "I venture to suggest," wrote the late Mr. W. F. Skene, Historiographer Royal of Scotland, "that we owe the origin of the legend entirely to the patriotic ingenuity of Baldred Bisset." The quality of groaning under the rightful King, and remaining ominously silent under a usurper, is probably borrowed from the Irish *Lia-fail*, or Coronation Stone, at Tara, which in Irish legend is supposed to have come originally from Scotland, as the Scottish stone traditionally came from Ireland, but, on examination, the two legends appear to be distinct.

If the Egyptian legend of the Scottish stone may be attributed to Baldred Bisset, the date of its actual use may also be approximately discovered. If ever there was an occasion on which the Stone of Destiny might have been expected to play a prominent part, it was in the solemn rite in which St. Columba, having obtained at the Council of Dunecat the independence of Dalriada, constituted Aidan King in the sixth century, in obedience to a Divine command and prophecy; yet in a detailed account of the ceremony written by

Cumine, one of his successors in the middle of the seventh century, there is not a single suggestion of the Fatal Stone.

On the other hand, at the crowning of Malcolm Canmore (whose brother and four sons all reigned after him) in 1057 we read that he was placed on the royal stone at Scone and solemnly crowned, as his predecessor Lulach (the cousin of Macbeth) had been before.

As to the geological composition of the stone, Professor Ramsay says: "It is a dull-reddish sandstone, with a few embedded pebbles; it is calcareous, and of the kind that masons call freestone." The statistical account of the county in which Scone stands says: "Old red sandstone abounds in this part of the country." The distinguished geologist Professor Geikie in an unpublished letter says: "This block of sandstone may have been taken from almost any of the red sandstone districts of Western or Eastern Scotland. I do not see any evidence in the stone itself why it may not have been taken from the neighbourhood of Scone; indeed, it perfectly resembles some of the sandstones of that district. As a geologist, I would say that the stone is almost certainly of Scottish origin."

In a word, then, the stone, which was unknown in the sixth century, had earned a recognised place in the Scottish nation by the eleventh; but it was not until the fourteenth, when it was resting in its present long home at Westminster, that it became the centre of that vast fabric of legendary lore of which it is the keystone.



Quarterly Notes on Roman Britain.

By F. HAVERFIELD, M.A., F.S.A., HON. F.S.A. SCOT.

No. XXXVI.



HE last two or three months have yielded a fair harvest of Roman remains, principally in the South of England. Near Winchester the site of a Roman villa has been detected to the west of the town, on the river side of the

Southampton road, just beyond Cobbett's Road, St. Cross. Here, in digging a field, flanged and other tiles, pieces of building-stone, flints for walling, and potsherds have been found in some plenty. I am indebted to Mr. W. H. Jacob for information concerning it.

At Bitterne, just outside Southampton, building operations have trenched on the area of the Roman site, and coins, potsherds, bits of brick, and the like have been found in some plenty. Nothing seems, however, to have turned up which in any way advances our knowledge beyond the account of the site which I gave lately in the *Victoria History of Hampshire*, and no definite arrangements seem to have been yet effected with a view to the examination of the site before or during the building operations.

The piece of Roman mosaic which I mentioned in my last article has (Mr. Moule tells me) been safely housed in the Dorset County Museum. Like most of the mosaics found in and near Dorchester, it is destitute of any figures of animated creatures. A similar characteristic, I may add in passing, may be noted in the mosaics of Northamptonshire. I may also mention here that the Worthing inscription of Constantine has been secured for the Lewes Museum. It is matter for congratulation that such interesting antiquities should so readily find safe homes, where they will be well cared for.

North of the Thames, at Enfield in Middlesex, traces of a Roman villa have been recently noticed in Bush Hill Park, to the east of St. Mark's Church. The finds include, as usual, flanged and other tiles, Samian and other pottery, including one complete urn of Castor ware—brooches, querns, and so forth, with about thirty coins, one of Trajan, but most of the period A.D. 260 to 340, the period to which the coins of our Roman villas usually belong. The objects were found in a layer of dark earth, varying from 2 to 6 feet in depth. The actual site of the buildings does not appear to have been discovered—unless they were of wood—but the tiles give adequate evidence of its vicinity. At Hope, near Chester, a small lead roundel has been discovered. It is about 1½ inches in diameter, and bears the numeral VIII with the letter G (in smaller size) above it. Similar roundels

with VIII but without G are in the Grosvenor Museum at Chester, and have always been taken to be Roman. I am obliged to Mr. Newstead for a note of this discovery.

Yorkshire and Lancashire have yielded two hoards. At Thorpe-on-Hill, near Wakefield, some quarrymen found a small parcel of silver and copper coins. Nineteen were examined and found to consist of eleven denarii and eight first and second "brass," from the reigns of Vespasian and his successors to Hadrian inclusive. At Fleetwood, under the old Mount Pavilion, a hoard was found last January in the sand. The coins were much corroded, and beyond the fact that the superscriptions were taken to be Roman, no details have reached me.

I may mention in this context a hoard found in 1875, under a large whin boulder in the centre of the Roman fort of Procolitia on Hadrian's Wall. Though found so long ago, the coins remained unpublished till Mr. Blair catalogued them recently. They consist of sixty-six denarii of various dates, but principally of Septimius Severus (23 coins), Julia Domna (10), Caracalla (6), his wife Plautilla (3), and Geta (5). The hoard seems to have been deposited in or soon after A.D. 210, just at the time of the British campaigns and death of Septimius Severus. It forms an interesting little addition to traces of Roman life and activity on the Wall at this period.

In Scotland the Society of Antiquaries has continued the excavation of Castle Cary fort on the Wall of Pius. Road and railway have sadly damaged the area of the fort, but a buttressed building of some interest has been found—probably the same type of building as occurs in almost every Roman fort in Northern Britain—and there is promise of good results in other ways. The Society is also keeping up the publication of its results. Its lately issued volume (1900-1901) describes excavations (1) north of Ardoch, (2) at Lyne near Peebles, and (3) at Camelon near Falkirk. The descriptions are excellent and excellently illustrated.

OXFORD,
May 1, 1902.



Minster Church, Kent.

BY DOM H. PHILIBERT FEASEY, O.S.B.

(Concluded from p. 136.)



THE nave, which has a lofty king-post roof, probably of the fifteenth century, appears to have attained its present form about the middle of the twelfth century (A.D. 1160-1170). In the early part of the following century a portion beyond the Norman arches was taken down, and the present transepts built as two chantry chapels, a new chancel—called the Lady Chapel—being added to make it uniform.

This addition of chancel and transepts made the whole church cruciform. The TRANSEPTS are of unequal dimensions, the NORTH (the Chapel of St. Nicholas) being 19½ feet in length (north to south), and 22 feet 9 inches in breadth (east to west); the SOUTH (the Chapel of St. Margaret), 18 feet 5 inches (north to south), and 23 feet (east to west). Although it was evidently the intention of the thirteenth-century* builders to vault these transepts, this design was not carried out until the complete restoration of the building in 1862.

The NORTH TRANSEPT, otherwise called the THORNE CHANCEL or CHANTRY (19½ feet by 22 feet 9 inches), communicates with the north aisle by an open pointed arch, 8 feet in width. The east wall is pierced by two, and the west by one, well-proportioned lancet windows, and two others of similar pattern are set in the north wall, with a small window of Norman form in the apex of the gable above them, which serves to light the space between the roof and vaulting, and indicates a very early period in the style. An original doorway, now blocked up, stands in the western corner, and may at some period have communicated with the abbey or manor-house.

A string-course runs beneath the windows in the north wall, and under it, set in an alcove, are the remains of a fine altar-tomb in the Perpendicular style, with an ogee canopy without cusplings. The slab retains the matrix of a brass—a cross floré—and around the edge a mutilated inscription cut in

* The work was finished in 1250.

Lombardic characters, which when perfect probably ran as follows :

*Kri gist Cuile de Thorne que fust Dame
del Espine.*

The front or face of the tomb is adorned with carved arched niches.

This tomb is probably that of the foundress* of this chantry chapel, which seems to have been dedicated to St. Nicholas, as an altar or altars dedicated to that saint and St. James, or to those saints conjointly, formerly stood here until the suppression of chantries early in the reign of Edward VI.,† for Thomas Saint Nicholas of Thorne (he married Juliana, daughter of Nicholas and Eleanor Manston, whose arms appear on the miserere seats in the chancel), dying in 1474, directed by his will that "his body should be buried before the image of St. Nicholas in the chancel of the Chapel of Thorne at Minster."‡

This image may possibly be the mutilated figure now preserved in the north-west corner of the north aisle, and erroneously described as the image of St. Mildred, the foundress of the church. There is no mistaking the manly proportions in the figure attired in the vesture of a Bishop—cope, morse, and infulæ, or ophreys of the mitre. Discovered in the year 1840 upon the dismantling of an old house in St. Mildred's Lane, it was subsequently purchased by one of the churchwardens in 1874, and by him restored to the church.

This Thomas Saint Nicholas (or Senyclas) was the younger son of John Saint Nicholas, of Nether Court, Thanet, by Benedicta, his wife. From his father he inherited Thorne, Nether Court, and St. Nicholas at Wade, and by his marriage with Juliana, the daughter and sole heiress of Nicholas Manston and

* The tomb was opened in 1863, and found to contain nothing but a little white dust.

† As early as 1529 an Act had been passed forbidding anyone after Michaelmas to receive any stipend for singing Masses for the dead, which at once afforded an opportunity for patrons and others to seize upon the chantry lands and furniture.

‡ The name is derived from a small hamlet within the Manor of Minster. William de Thorne, monk and chronicler of St. Augustine's, Canterbury, was probably a native of it.

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Eleanor (daughter of Edward Haute,* of Haute Place in Petham, and of Bourne), his wife, he became possessor of Manston Court.† Thomas Saint Nicholas died, as we have seen, in 1474, and Juliana, his wife, nearly twenty years later, viz., in 1493, her will being proved the same year. By his will he desired to be buried in the Thorne Chapel at Minster, and there also, in all probability, his wife Juliana (née Manston) was buried beside him.

In St. Lawrence's Church, screwed upon the upper part of the two northern panels of the old Perpendicular screen in the Manston Chapel, is a brass showing a lady in late fifteenth-century costume—butterfly head-dress, long tight-fitting fur-trimmed gown, and long embroidered and tasselled girdle.

This effigy has almost without exception been identified by antiquaries and others as that of the aforesaid Juliana Manston. Such identification Dr. Cotton, in his valuable *History of St. Lawrence Church in Thanet*, has shown to be altogether an error consequent upon the confusion of names (there being no less than fourteen "Thomas Saint Nicholas" in the pedigree of that family),‡ Thomas Saint Nicholas of Oare, near Faversham (buried in St. Lawrence's Church, in Thanet), eldest son of Thomas Saint Nicholas, who was the eldest son of John Saint Nicholas of Ash, being taken for the Thomas Saint Nicholas who was the younger brother of the same John Saint Nicholas of Ash.

Weever (*Funeral Monuments*), Lewis (*History of Tenet*) and Peter Le Neve (*Church Notes* 1603-1624)§ all distinctly state that Thomas Saint Nicholas (of Oare) married Joan or Jehan, the daughter of Roger Manston, which Joan died in the year 1499. Lewis further gives a part of an inscription from a mutilated memorial brass existing in his time, and describes it as being under the portraiture of a man and woman

* He was Sheriff of Kent in 1408, and a benefactor in the building of the nave of Canterbury Cathedral, in which church he was buried.

† Planché, *A Corner of Kent*, p. 365.

‡ See Cotton, *History and Antiquities of the Church and Parish of St. Lawrence in Thanet, Kent*, p. 98 et seq.

§ Add. MSS., British Museum, No. 5479.

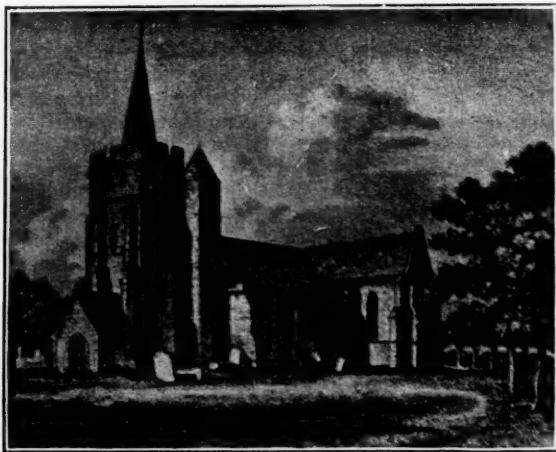
in brass, that of the man having disappeared. The inscription runs as follows:

..... e Sapen Nicholas,
Armigeri &
Dehane Consort sue que obiit rro
..... omni millesimo
ccclxxxix
quorum animab' propicietur Deus. Amen.

Supplying the missing portions, this inscription informs us that the body—*Hic jacet corpus Thome*—of Thomas Saint Nicholas lies here with that of his wife Joan, the latter of whom died the 20th day of . . . (*die mensis . . . Anno Domini*), 1499, and con-

he conjectures, from the effigies upon them, were interred three veiled nuns of the Saxon nobility, members of St. Mildred's monastery. The fact of the existence of these memorial stones is confirmed by Lewis, who wrote some seventy years later. He says: "On the Floor as in the Church Porch" (now destroyed) "are several large flat Gravestones, which are very antient, and, not improbably, Memorials of some of the Abbesses or Religious of this place, which seem not, however, always to have lain where they lie now."^{*}

The south transept (18.5 by 23) has a similar pointed arch entrance from the south



OLD VIEW OF MINSTER CHURCH, SHOWING PORCH AND TURRET, NOW REMOVED.

cludes with a prayer that God may have mercy upon their souls.

This remnant of a brass retaining the effigy of a lady in the dress of the latter part of the fifteenth century is none other than that of Thomas Saint Nicholas and his wife, Joan Manston, and not that of the Juliana Manston who married Thomas Saint Nicholas of Thorne, and died six years before her grandniece Joan.

Near unto this monument of the Lady of Thorne in Weever's time* (he wrote about 1631) lay three flat stones, under which

* Weever, *Ancient Funeral Monuments* (ed. 1767), p. 59.

aisle to that of the north, 7 inches less in width. A similar round-headed (Norman) window is set in the apex of its south gable, and its east and west walls retain their original lancets. The masonry on the exterior gable shows by the cut-away haunches that windows of like proportion and style once stood in the south wall. They were removed to give place to the modern Perpendicular window of four lights.

The central space or middle cross is enclosed on each of its four sides by arches of pointed character. The roof, vaulted in chalk, has plain round ribs without bosses.

* Lewis, *History of Kent*, p. 93.

Some, judging from the footings which are left, have concluded that it was the intention of the builder to finish the whole roofing in this manner, and, moreover, to have raised a tower over this central position. The chancel and nave piers still retain the mortice holes which formerly held the timbers or beam-ends upon which was set the great Rood and perhaps its accompanying figures of St. Mary and St. John.

The rood-screen was one of the principal, if not the chief adornment of our pre-Reformation churches. In the majority of churches it separated the chancel from the nave only. In not a few instances, however, besides separating the chancel from the nave, it shut off eastern chapels from the aisles, running across the whole length of the church, north to south. The material employed in its construction was wood, upon which was lavished the wealth of the craftsmanship of the Middle Ages in carving, painting, gilding and applied work, in much the same fashion as is seen to-day in the *iconostasis* of the Greek churches. In our own country many beautiful examples have escaped the axes and hammers of both Protestant and Puritan iconoclasts.*

The chancel screen was surmounted by a beam, which sustained the great central object from which the screen gained its name—the Rood, or crucified image of the Saviour of the world, with His arms extended abroad to embrace the whole world in love and mercy; and the figures of the Blessed Mary, Mother of Sorrows, and the Divine St. John moving all who beheld them to pity and compassion of heart. Next to this the prime use of this beam was to give light—hence its name the beam light—the candles and other lights being set out in some profusion along its surface. This very necessary, and at the same time attractive, means of lighting the church was the frequent object of donations from living and bequests by dead parishioners, who always remembered when making their wills or testamentary dispositions the maintenance of the “rood,” “cross,” “high cross,” or “beam” light.

* The rood-screens of Devonshire and Somersetshire are particularly remarkable for the beauty of their heavily carved foliated cornices; those of Norfolk and Suffolk for their panel-painted images of saints.

Most screens were surmounted by a loft called the Rood loft, from the Rood or crucifix being set in it. Others had merely a beam to carry the crucifix, figures and lights running across the top of the screen. This was in all probability the case at Minster, where side screens would also shut off the transept chapels of St. Nicholas and St. Margaret. The double set of mortice holes have been a puzzle to many, but may it not be that the holes in the nave piers carried the Rood beam, and those in the chancel piers the top beam of the chancel screen, or *vice versa*? The term “Lady chapel” was and is still applied to the present chancel, so that in all probability the quire at Minster was in its usual place in the crossing. It will be noticed that the old oak stalls now arranged in the chancel have at some time or other been reduced in number and displaced. The panelled fronts inserted into seats at the east end is sufficient to prove this. Originally, a couple of stalls or more were returned against the east side of the screen. This, with the unequal number of the stalls, appears to point to the destruction of at least a few.

This south transept appears, from the will of William Water of Minster, dated in the year 1533, to have been a chantry chapel dedicated to the virgin martyr St. Margaret, as he leaves a bequest “to the light of Our Lady of Pity” standing in St. Margaret’s in the Church of Minster in Thanet.* At the restoration of the church a small brick tomb containing a few bones was opened on the site of the old altar, doubtless the grave of the founder of the chapel.

William Rolfe, of Minster in Thanet, by his will, dated April 2 (proved May 3), 1541, left his house and garden, in the parish of Minster,† to Joane his wife, for life, and after her death to his son Thomas Rolfe and his heirs, paying to his sons William and Richard Rolfe twenty shillings sterling at

* *Canterbury Wills (Probate Court)*, C. 80. Liber xvi.

† In a charter of 16 Elizabeth (July 13) this tenement and garden is described as “situate in Minster and Monkton . . . bounded by Shyrynes Court on the east, land of John Beavill, Thomas Wotton, Armiger, and Christopher West, on the south and north, and by the Queen’s Highway on the west.” The charter confirmed it to the said John Beavill in fee.

twenty-four years of age, with remainder to the said William and Richard and their respective issues; with remainder for the said premises to be sold, and the money thereof to be bestowed in paying an honest priest to sing (for his soul) in Minster Church for half a year—£3 6s. 8d. He also bequeathed 6s. 8d. annually to be bestowed upon maidens born in the parish of Minster on the day of their marriage, 20s. to the reparation of the steeple, and 6s. 8d. to the churchwardens at that time (of his death); and the rest of the money so coming to be bestowed in "fowl waids" (foul ways?) and poor people of Minster at the discretion of the churchwardens.

These two sets of mortice holes have proved matter for debate amongst architects and archaeologists, some contending that the westernmost set carried the rood-beam, while the easternmost supported the high chancel screen of carved oak, removed more than a century ago, and the rood-loft. Nevertheless there is little, if any, evidence to prove the existence of a rood-loft here at any period.* For one thing, there is hardly, judging from the position of the holes, sufficient space for the erection of a loft, and for another, neither the chancel nor transept (east) walls give the slightest indication of the former existence of a door or stairway to facilitate ascent and access to such a loft. True, the ancients of the parish assure one of the existence within their memory of sets of wooden stairs at the entrance to the chancel by which ascent was formerly gained to the loft, yet it is clear beyond doubt that in their day these stairs did nothing more than assist the parson and clerk to the low rostrums from which they held forth to the delectation of the "rude forefathers of the hamlet."†

Perhaps the difficulty may be explained by saying that the mortice holes in the nave

* Many of the rood-lofts in Kentish churches were erected during the fifteenth century, particularly during the latter half of it. The wills of Kent of this period abound with bequests for the erection or adornment of such lofts. The insertion of stair turrets and doorways is a further testimony to this fact.

† William Water, by his will, dated A.D. 1533, left a bequest to the "low cross light" in Minster Church, which would be in contradistinction to the high cross or rood beam light (*Kent Wills, Canterbury Probate Court, C. 80. Liber xvi.*).

piers carried the old beam, and those in the chancel piers the new beam, when the high chancel was built.

Besides the high or principal altar in Minster Church there were at least two lesser or secondary altars dedicated respectively to St. Anne and St. James. These were doubtless the chantry altars in the chapels or transepts.

From fifteenth-century wills we also learn that there were images of the Holy Trinity, St. Anne, and St. James. Deomsia Segare, of Minster, by her will, dated April 8, 1494, leaves to the light of the Holy Trinity in Minster Church 1 bushel of barley,* and Thomas Sevoll, of the same place, by will dated April 10 in the same year, makes a similar bequest to each of the lights burning before images of St. James, of the Holy Cross, and of St. Anne.† From the will also of Thomas Saint Nicholas (or Senyclas), who died in 1474, we gather that there was an image of St. Nicholas in the Thorne Chantry.

The chancel (52 feet 9 inches by 23 feet), divided into four bays, is vaulted like the middle crossing with chalk, and sustained by round vaulting shafts, the moulded bases of which rest on corbels set at a space of about 4 feet from the floor. These cusps or corbels vary in pattern; one represents the form of a human head, the others, like simply curled stalks, die away into the wall. The well-moulded caps of the Early English vaulting shafts are of the bell-shaped type. Beneath them runs a flat, simple, but effective string-course, and above it a projecting string of the usual hollow moulding. In the two western bays the flat panels of the string-course are decorated with sunk trefoils and quatrefoils with small uncut stone centres, but in the two eastern bays this sunk ornamentation is of circular form uncusped.‡

The chancel is lighted by eight Early

* *Item.*—Lego lumini Sanctæ Trinitatis in dicta ecclesia unum bushellum ordeï. *Testam, Deomsia Segare de Mynster, April 8, 1494.*

† *Item.*—Lego lumini St. Jacobi unum bushellum ordeï. *Item.*—Luminibus Sancte Crucis unum bushellum ordeï. *Item.*—Lego luminibus Sancte Anne unum bushellum ordeï. *Testam, Thome Sevoll of Mynster, April 10, 1494. (See Registers of the Consistory Court of Canterbury.)*

‡ In two other places only in Kent—Hythe (sacrarium) and Canterbury Cathedral (north cloister wall)—is this style of ornamentation found.

English lancets without shafts, ranged four on a side. The east window (reglazed in 1861) is composed of three deeply moulded lancets, separated by triple clusters of shafts with bell capitals and moulded bases.

The base of the easternmost vaulting shaft on the north wall is roughly scratched, in the running hand of the fifteenth century, with the following Latin rhyming distich :

Discat qui nescit quod Trot requiescit ;

which may be as roughly Englished :

Let him learn who knows not, that
Trot lies here.

The inscription is difficult to decipher, some iconoclast having scrawled a rough cross through the word "Trot."

Recessed in the north wall is a tall narrow aumbry or locker nearly 5 feet in height. Exteriorly it is arched and pointed, internally rectangular and capacious. It is enclosed by an elegant linen panelled door characteristic of the time of Henry VII.

In this were preserved the sacred vessels, oils, etc., used in the administration of the Holy Sacraments. The absence of piscine has been noted as an exceptional circumstance, yet one easy of solution, all evidence of their existence having been obliterated during the thorough restoration of the years 1862-63, which carried off the western porch, stone bench table, and other ancient adjuncts. Brackets which formerly supported the sacred images seem to have shared the same fate, as the chancel would have, in common with all parish churches, a statue of its patron saint. This in Minster Church would, of course, be that of "the Blessed Mother Mary,"* to whose image the widow Johanna Robson left a bequest by will in 1484,† probably to maintain the light burning constantly before it.

* *Vide* will of Thomas Hamond of Minster, A.D. 1540-41. (*Kent Wills, Canterbury Probate Court*, C. 84. Liber xviii.)

† *Kent Wills (Canterbury Probate Court)*. Liber iii.



Folk Lore Notes.

Communicated by E. W. BRABROOK, C.B., F.S.A.,
President of the Folk Lore Society.

II.—FOLK-TALES FROM THE INDUS VALLEY.



COLLECTION of folk-tales made in the little village of Ghâzi, about thirty miles from Atak, by Mr. T. L. Barlow and Major F. McNair, C.M.G., has been edited by Mr. W. Crooke, and published in the *Indian Antiquary*. It consists of eighteen stories, most of them similar to those that seem to be the common heritage of mankind, but some possessing features of their own. There is the story of the rajah who killed himself instead of executing a prisoner because a guru told him that the sâstras declared that at that very hour whosoever was executed in a public place would go straight to the heaven of the gods ; the story of the ruby that broke itself to pieces rather than a covetous man should profit by its possession, and told him so. There are the stories of the conversion of mockers by a faqir who answered a voice from heaven, "Shall we destroy these mockers?" by the words "No ; rather make them sensible men who know how to revere Allah"; of the imâm who feigned death because his wife took his sermons too literally and gave away his money in charity ; and of the flea and the mosquito, who contended which could bite a man the harder—the mosquito won, but bit so hard that the man crushed her with his hand. A story of a King's son, introducing a novel incident ; the King, resolving to banish his son, turns the son's shoes the wrong way, which he knows to mean that he must depart at once. Alexander the Great is the hero of a story ; another treats of the cleverness of a jackal, who takes the place occupied by the fox in western folk-tales ; another of a contest between a Hindu faqir and a Musulmân faqir, ending in the triumph of the latter. The nomad habits of the peasants are illustrated by a tale of a land-tax collector, who asks one where he shall find all the people collected in one place, and is answered by a reference to the graveyard as the only

place where they all stay together. The shrewish wife occurs in two stories: one of a faqir who consoled himself by the thought that she was a thorn in the flesh to warn him from neglecting the ways of righteousness; another of Shaitan, who was frightened away by his son from the bedside of a dying man by the shout, "Look out, father! mother is coming!" An amusing story is told of a schoolmaster, who says of one of his pupils, "When he came to school he was an ass, and I have made a man of him." This is overheard by an old couple who have no son, but have an ass, and they ask the schoolmaster to turn their ass into a man, which he agrees to do for a fee of a thousand rupees. When they come to claim their son, he tells them that the son turned out to be such a learned man that he has been appointed Qâzi of Jaunpur, the real Qâzi being a man with whom he was at enmity, and advised them to go there on a Friday, when the Qâzi would be preaching, and shake the nosebag of the ass well in his view. This being done, the Qâzi noticed their extraordinary behaviour, and asked them privately what it meant. When they told their story, he saw that it was a trick of his enemy to shame him, thought it wise to dissemble, and said: "All you say is doubtless true, but you must never reveal the secret. Come to my house, and I will be a good son to you as long as I live." They agreed, and he took them home, where they lived till they died, and then they left him all they possessed. Another tale relates to the testing a shepherd's wisdom by questions: which is the best light, the best water, the best sleep, and the best flower? He answers the sun, the Ganges, sleep after fatigue, and the rose. When the questioners appear pleased with the answers, he laughs and says: "I have answered you foolishly; the correct answers are the eye, a little water in a thirsty land, the sleep of health, and the cotton-flower, which when it fades leaves a valuable pod behind." An evil spirit sore troubled a rich man and refused to leave him; a wise man was called in, and proceeded to burn a piece of rag, which he placed in the nose of the patient, and then a voice was heard, "If you cease tormenting me, I will leave him"; and leave him he did.

The Antiquary's Note-Book.

ANTIQUÉ PHENICIAN AND ROMAN GLASS.

THE accompanying photograph from Palestine shows a very remarkable private collection of antique glass. Most of the specimens were obtained in Galilee and from the coasts of



Photo by N. M. Saba, Nazareth.

Tyre and Sidon. They were all rifled out of ancient tombs. Apart from their archaeological value, it is deeply interesting to consider these specimens on account of their sacred associations. Some of the actual drinking-cups and tear-bottles shown in the photograph may have been used by the early Christians.

MARGARET SHIRLEY.

Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALE.

THE eleven days' sale by Messrs. Sotheby of the library of the late Mr. Henry White, J.P., F.S.A., began on April 21, and will probably rank as the most extensive of the year. High prices were realized. We group a few of the chief items. A long series of Bibles, MS. and printed, nearly 100 lots, brought about £1,230. Among them were seven Bibles, penned by thirteenth-century scribes, which made £402; the first edition of the Bible in Dutch, 1477, £52; the "Great," or Cromwell's, Bible, printed by Grafton and Whitchurch in 1539, sold with all faults, £42 10s. Three fifteenth-century Antiphonarii, on vellum, written in Gothic characters, and illuminated by contemporary miniaturists for the Ambrosian Monastery at Milan, uniformly bound in old Italian red morocco, realized £91 10s. Antiphoners, or books of anthems, were in every parish church and in many schools in the times of the Papacy, and eleven such "great books" cost the churchwardens of St. Margaret's, Westminster, £2 each in 1475. Among the codexes of the four Gospels were a Greek MS., circa. A.D. 1000, on vellum, with full-page miniatures of all the four Evangelists, £210; an eleventh or twelfth century Latin MS., with a full-page miniature of S. Matthew, on vellum, penned by a scribe named Ambrosius, £340; a Sæc. IX.-X. example, in Carolingian characters, an ancient ivory plaque of the Crucifixion inserted in the upper cover, £111 (it formerly appeared in a dealer's catalogue at £80); a Sæc. XV., "Epistres et Evangiles," of the Use of Paris, with fifteen miniatures in grisaille, £165; and four other MSS. in the same kind, £472. The Horæ were forty-eight in number (forty MS. and eight printed). The highest sum, £329, was paid by Mr. Quaritch for a fourteenth-century example, in Gothic letter, by an Anglo-Norman scribe, this having fifteen fine miniatures. A second Horæ, late fourteenth-century, again of Anglo-French origin, with six large miniatures, made £305; one on thick vellum, by a Flemish-French scribe, with forty-four large illuminated miniatures, £160; another in old Lyonnese calf, bearing the name Antoinette-Lezurier, and the date 1574, from the Hamilton Palace Collection, £150. The profit on many of these Horæ is remarkable. For instance, two which cost 30 and 80 guineas now sold for £131 and £171 respectively. Mr. Quaritch and Mr. Rosenthal, Munich, were prominent buyers. The printed Books of Hours included copies, on vellum, from the press of Simon Vostre, with Almanack 1508-28, in sixteenth-century red morocco, £72; the fine Beckford example, in Clovis Eve binding, fetched £135; the Fontaine, 1,500 fr.; a second, from the same press, with Almanack 1512-30, £46; that from the Kerver press, 1507, £40; that printed by Hardouyn, Almanack 1516-30, £27, as compared with a former value of 10 guineas; the Roman Hours of Hardouyn, Almanack 1532-35, in contemporary Lyon-

nese calf, £24 10s.; Homer's "Opera," *editio princeps*, Florence, 1488, was bought by Mr. Quaritch for £202. Among the other books were a Sæc. XV., MS., on vellum, of Lydgate's translation of Boccaccio, £251—the Siston Park copy made £234; the 1499 edition, Paris, of Brandt's "Ship of Fools," which changed hands at 150 fr. in 1869, £10; a little volume of Henry Bull's "Praiars," with some lines said to be in Queen Elizabeth's autograph, £11; Wynkyn de Worde's *editio princeps*, 1516, of Capgrave's "Nova Legenda Angliæ," lacking the title, £24 10s.; Sayer's original issue of Buck's "Antiquities," 1774, £42; and the Woodhull copy of Cæsar's "Commentarii de Bello Gallico," a Sæc. XV., MS., on vellum, £43. The total sum realized by the eleven days' sale was £18,116 13s.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—April 10.—Mr. P. Norman, treasurer, and afterwards Mr. J. T. Micklethwaite, V.P., in the chair.—Mr. W. Page, as local secretary for Hertfordshire, reported upon the further excavations which he had recently made on the site of the Roman city of Verulam. These were in continuation of the excavations made in the previous years at the large building in the middle of the town, which may have been a part of the Forum. Mr. Page then gave a paper on the "St. Albans' School of Mural Painting." He referred to the polychromatic decoration of St. Albans' Abbey Church during the early Norman period, and described the patterns. From mere decorative designs advance was made at St. Albans, at the beginning of the thirteenth century, to figure-painting, which was the work of a distinct school. The first to bring this school into notoriety was Walter of Colchester, who was apparently connected with Colchester Abbey as a layman, and became a monk at St. Albans about 1200. He was made sacrist in about 1213, and died in 1248. He did much work at St. Albans, being assisted by his brother and pupil, Master Simon, the painter, a layman, and Brother Richard, a monk, his nephew, and also, probably, by Alan, the painter, a lay brother. His greatest work, however, was the celebrated shrine of St. Thomas of Canterbury, which he designed and partially made for the Prior and Convent of Canterbury in 1220. Mr. Page called attention to the characteristics of the school, several examples of whose work remained in St. Albans' Abbey Church, and attempted an identification of the work of the master painters. Towards the close of the thirteenth century there was a tendency to specialize art work at St. Albans, and the monks ceased to belong to the craft of painters. The school was, however, carried on by Walter, the painter, and Thomas his son, both laymen, who had houses in St. Albans, and apparently worked for Edward I. on the great chamber at Westminster. The school ceased to exist early in the fourteenth century. Attention was drawn to the later paintings in the Abbey Church, and careful copies, by Miss M. F. Gray,

of all the mural paintings remaining at St. Albans' Abbey were shown.—A discussion followed, in which Sir Lawrence Alma Tadema, Mr. J. G. Waller, and others joined.—The Rev. C. H. Evelyn White exhibited a damask tablecloth, dated 1603, with a remarkable compound shield of the royal arms, etc., within the Garter, and crowned, with lion and dragon supporters.

April 17.—Viscount Dillon, President, in the chair.—Mr. J. Romilly Allen read a paper on an inscribed and sculptured tympanum in Hawskworth Church, Nottinghamshire. This tympanum exhibits a unique combination of a dedicatory inscription, with a symbolic figure-subject and geometrical ornament. The tympanum was formerly over the outer doorway of the north porch of the church, but for some inscrutable reason it was removed in 1851, and built into the south wall of the western tower. A Saxon grave slab, decorated with a cross and panels of plait-work, which formed the lintel of the doorway beneath the tympanum when in its original position, is now standing against one of the buttresses of the tower. The inscription on the tympanum is in Roman capitals of the twelfth century, and reads: GAVTERVS ET VXOR EIVS CECELINA FECERVNT FACERE ECCLESIAM ISTAM IN ONORE D'NI N'RI ET S'CE MARIE VIRGINIS ET OMNIUM S'CORVM DEI SIMVL. It has been suggested that the Walter here mentioned was Walter de Aslacton, but there is a tradition in the parish that he was of Blankney, Lincolnshire. The figure-subject consists of a cross in the centre of the tympanum, with two circular medallions on each side of the top arm, containing the Agnus Dei and an angel with four wings, and on the left of the shaft another angel, also with four wings, and on the right a figure in a tunic with outstretched arms.—Mr. C. E. Keyser, who took part in the discussion, expressed his opinion that the whole subject symbolized, although in a most unusual manner, the Crucifixion of Christ with the two thieves.—Mr. Micklethwaite agreed with this explanation.—At the conclusion of the paper a large number of lantern-slides was thrown on the screen, with the object of assigning to the Hawskworth tympanum its proper place in a series of similar examples arranged in chronological order. The slides included two series, one illustrating the occurrence of the Cross and the Crucifixion over the doorways of ecclesiastical buildings in Syria and Great Britain, and the other some typical specimens of dedication stones of churches ranging in date from the seventh to the fourteenth century.—Mr. W. G. Collingwood submitted a report as local secretary for Cumberland, with special reference to (1) a stone crucifix mould found at Portinscale; (2) certain stone celts found at Portinscale, already exhibited and reported to the Society; (3) the holy well at Gosforth; (4) excavations at Foldsheads Camp; (5) Threlkeld British settlement; (6) the megalithic circle of Sunkenkirk, Swinside; and (7) a Chinese tombstone found at Cargo.—Mr. A. F. Leach, by courtesy of the Master of Sidney Sussex College, Cambridge, exhibited an illuminated copy of the Statutes of Jesus College,

Rotherham, of the date 1498.—The London County Council exhibited a number of terra-cotta architectural fragments of the sixteenth century, lately discovered, with a quantity of Roman and mediæval pottery, in the churchyard of St. George the Martyr, Southwark.—Mr. P. Norman suggested that these may have come from the destroyed mansion of Charles Brandon, Duke of Suffolk, built between 1516 and 1522, which stood on the opposite side of the road to the church. The drawing of the house in Van den Wyngaerde's "View of London" suggests that the house was of a Renaissance structure, to which these fragments may well have belonged.—*Athenæum*, May 3.



BRITISH ARCHÆOLOGICAL ASSOCIATION.—A meeting was held on April 2, Mr. C. H. Compton, Vice-President, presiding.—Mr. Thomas Sheppard, curator of the Hull Municipal Museum, submitted a drawing of one of two small bells recently found in the course of excavations near Driffield. The bells bear no inscriptions nor dates, but are precisely similar in shape and measure—6½ inches in height by 6¼ inches in diameter at the mouth. They were probably used at the altar, and were sacring-bells.—Dr. Winstone exhibited some beautiful lace-work of the seventeenth century, representing Herod and Herodias, with her daughter bearing the head of John the Baptist on a charger or dish. A memorandum stated that the lace was worked with thread which cost one guinea per ounce, and the dresses of the figures are profusely ornamented with small pearls. The exhibitor mentioned that the lace was an heirloom in his family.—Mr. I. C. Gould exhibited two casts, one square, the other round in form, of white metal, coated with copper, recently dug up in a garden at Upminster. He had submitted these casts to Mr. C. H. Read and Mr. Hill, of the British Museum, and found that the square specimen bears on its face the cast of a well-known coin of Syracuse, the other being the cast of the obverse of an Italian medal of the sixteenth century. Mr. Gould thought that, though possibly modern forgeries, the casts may more probably be imitations of the antique made fifty or more years ago, not necessarily with the idea of deception.—Mrs. Marshall brought for exhibition a piece of glass, seemingly Roman, beautifully iridescent, which she had herself picked up at Alexandria.—Dr. Birch exhibited, on behalf of Miss Gertrude Winstone, the photograph of an incised leaden plate found recently at Bath, which was of much interest. It appeared to have been nailed or fastened in some way upon a coffin or chest containing the remains of a sister, or nun, named Ælfifu, a deceased member of the celebrated nunnery of Bath, which was first founded in A.D. 676 by Osrie, petty King, or subregulus, of the Wiccii, a tribe inhabiting Worcestershire and the adjacent counties; Bertana was the first Abbess. The period of the nunnery, A.D. 676-775, must be that of the relic in question, which consists of a leaden plate 4½ inches in length by 3½ inches in width, bearing on the front an incised Greek cross, with a circular border

uniting the arms and a St. Andrew's cross at the intersections. The back of the plate has simply a plain Greek cross; the arms of all the crosses, as well as the circular border, are covered with inscriptions of sacred character, partly decipherable. The relic was discovered by Major Davis, F.S.A., at about 17 feet below the present level of the ground, in a portion of the hypocaust of the old Roman baths, the site of which was afterwards the cloister of the Saxon nunnery.—A valuable paper upon "Maiden Castles" was read by Mr. A. R. Goddard, of Bedford. This interesting subject was very ably treated and at considerable length, Mr. Goddard having traced a list of at least twenty-six pre-Roman encampments bearing this singular title, which is also applied to roads and ways, a title that would seem to have been given to these encampments, not by the original makers, but by a people that came into the country long after their time, when the old ramparts and trenches had been left in desolation for many centuries. After reviewing the various theories as to the origin of this singular name and its meaning as applied to these early strongholds, Mr. Goddard observed that the word "maiden" is certainly a Saxon word, and the map seems to confirm the view that the Saxons bestowed it upon these fortresses; for it shows that they occur all over the country which was Saxonized, even where, as in Cumbria and Scotland, a short Saxon lordship was later displaced by the prevalence of the peoples of Celtic origin. If, then, the name is Anglo-Saxon, the special reason for its application to these deserted and desolate early strongholds, situated as they are generally in wild and open country, is of particular interest. The Anglo-Saxons did not attach this name to forts of their own construction, and the map, Mr. Goddard pointed out, seemed to suggest that its application to these much earlier strongholds was owing to the Danish invasions. He ventured to suggest that when, in the eighth and ninth centuries, the Danes came ravaging the north-eastern parts of the country, and the towns of the Saxon-English were incapable of defence, owing to neglect, it was imperative to find a place of security for the women and girls and children when the men had gone out to fight the invaders. Then these deserted enclosures in the hills and wilds were thought of as places of refuge, and in after-years may have become known and pointed out to younger generations as the "maiden burhs and ways," just as the glens and vales in Scotland where the Covenanters met were pointed out to those that came after them, and in lapse of time the old names lingered on, while their meaning was forgotten.—The Rev. H. J. D. Astley, the Chairman, Mr. Gould, Mr. Duppa Lloyd, and Mr. Patrick took part in the subsequent discussion.

ROYAL ARCHAEOLOGICAL INSTITUTE.—General meeting, April 2.—Judge Baylis, K.C., in the chair.—Mr. J. C. Pretorius, F.S.A., exhibited a Venetian point lace apron, kindly lent by Lady Reade, of Carreglwyd, and supposed to have belonged to Lady Jane Plantagenet, Maid of Honour to Queen VOL. XXXVIII.

Elizabeth.—Mr. E. Towry Whyte, F.S.A., exhibited several rare Egyptian antiquities from his collection, notably a small bronze mummy-case in the shape of a fish, together with the bones of the perch, *Latus niloticus*, which were found inside; a wooden bolt of ingenious construction; and a drill boss of granite of small size. Mr. White suggested that if boss-heads of this form were used in connection with making fire, the symbol of Rā, the sun, was derived from them, which would account for the dot in the centre ☉.—Mr. E. B. S. Shepherd, M.A., read a paper on the Church of the Greyfriars in London. Of the monastery of the Greyfriars, Friars Minors, or Franciscans, which once occupied the ground where Christchurch, Newgate Street, and Christ's Hospital now stand, but little remains. But the later buildings follow to a great extent the lines of those which preceded them, and much information, fortunately, exists concerning the monastery in an account of the house, together with a list of persons buried in the church, compiled about the year 1526, and preserved among the Cotton MSS. The account itself is familiar to scholars from the transcript printed by Brewer in his *Monumenta Franciscana*, and the list of burials from the abridged and somewhat inaccurate copy in J. G. Nichols's *Collectanea*. The convent was founded near Newgate in 1225, and the various buildings of which it consisted were built for the friars by citizens of London during the thirteenth century, the chapel being built by Sir William Joiner, Mayor in 1238. Towards the end of the century this convent attracted in an extraordinary degree the patronage of royal and noble persons. It received benefits from Henry III., from Gilbert de Clare, Earl of Gloucester, and his sisters, from John, Duke of Brittany—"specialissimus pater et amicus fratrum minorum"—and many others. In 1306 Queen Margaret, the second wife of Edward I., began to build a new church for the friars on an enormous scale, and this was finished in 1348 by the assistance of many exalted personages, including Queen Isabella and Queen Philippa. The number of burials in the church was very large, about 600 being mentioned in the Cotton MS. Amongst these were Queens Margaret and Isabella; Margaret Segrave, Countess of Norfolk, grand-daughter of Edward I.; and Robert, Lord de Lisle, to mention only a few of the most important; and some whose bodies were buried elsewhere—Eleanor, wife of Henry III.; Archbishop Peckham, formerly Provincial Minister of the Friars Minors; Edward II., and others—receiving spiritual benefits from the friars by the burial of their hearts within the walls of this church. The main arrangements of the church can be made out with certainty: it was about 300 feet long, and occupied the whole of the ground now taken up by Christchurch, Christchurch Passage, and the present burial-ground; in width it was divided into three alleys, a wide one in the middle and a narrower one on either side; and in length into fifteen bays, of which the first six on the east correspond with the six bays of the present Christchurch, the seventh bay coincided in width with that of the

existing tower, the eighth with Christchurch Passage, and the remaining seven with the graveyard. The first seven bays on the east contained the quire in the central alley and two chapels in either of the aisles; on the north were the chapels of Allhallows and of St. Mary, on the south those of the Apostles and St. Francis. The eighth bay, as now, was a passage, and is described in the Cotton MS. by the designation "Ambulatorium inter chorum et altaria," "the altars" forming the eastern bay of the nave; over it stood the tower, poised, perhaps, as at King's Lynn, over the two parallel arches which spanned the central alley at this point. At either end of the passage were doors, that on the north leading to the monastery, that on the south to Newgate Street. In the eastern arch of the nave was placed the rood, and against the screen beneath it, crossing the church, were four altars: in the north aisle that of St. Mary, in the nave the Altar of the Holy Cross and the Jesus Altar, one on either side of the rood, and in the south aisle the Common Altar, "altare commune," the space before these altars being enclosed by screens from the rest of the church. In addition to the main divisions of the church, it is possible from the list of burials to fix with considerable certainty the positions of altars, stalls, piscinas, and other fittings, and by a comparison with the Blackfriars' Church at Norwich a very probable conjecture can be made concerning the first church, which preceded that begun by Queen Margaret in 1306; it seems to have coincided with the north aisle of her quire, and it is by no means impossible that instead of pulling down the old church she made it serve as an aisle to the new one. The remains of friars' churches are scanty in the extreme, so that the fulness of the information concerning this one is particularly welcome.

ROYAL ARCHÆOLOGICAL INSTITUTE. — General meeting, May 7. — Sir Henry Hoyle Howorth, K.C.I.E., President, in the chair. — Mr. John Hall exhibited a sixteenth-century clock, by Bartholomew Newsam, clockmaker to Queen Elizabeth. — Mr. Edmund James exhibited eight gilt metal clocks of the sixteenth and seventeenth centuries from his collection, which were fully described by Mr. Percy Webster. — Professor Boyd Dawkins, D.Sc., read a paper on "The Discoveries made in Bigbury Camp," near Canterbury, which fix the age both of it and of the Pilgrims' Way, on which it stands. The complicated embankment and ditches which circumscribe the area are obviously intended for boundaries, mapping off different quarters with shallow ditches and low ramps, and are not designed as fortifications. In their general plan they resemble the Romano-British village of Woodcutts, explored by General Pitt Rivers. In 1896 and in the following years a large number of articles have been discovered. They consist mainly of iron implements and weapons, socketed leaf-shaped spear-heads, a tanged dagger, an axe, an adze, two hammers, two iron sickles, two bill-hooks, a coulter, two ploughshares, and a chisel. In addition to these are five iron pot-hooks; ten pairs of iron shackles, which

may have been used either for man, horses, or cattle; and an iron chain upwards of 17 feet long, with iron rings at intervals 7 inches in diameter, which may have been intended for putting round the necks of prisoners. There were two snaffle-bits, one plated with iron, a bronze plated iron ring, and a fragment of coarse brown pottery. Most of these articles are identical with implements and weapons found in settlements of the prehistoric Iron Age in various parts of Britain, such as Hunsbury, near Northampton; Mount Cabourn, near Lewes; and the lake village near Glastonbury. They prove that the settlement of Bigbury belongs to the prehistoric Iron Age. It further follows that the Pilgrims' Way, which passes through it in its westward way from Canterbury, belongs to the same period, and is to be looked upon as one of the trackways uniting the various settlements of the prehistoric Iron Age together, which covered Britain with a network of roads long before the Roman Conquest. The author has traced it westward past Guildford, until it is lost in the maze of prehistoric roads on the Berkshire downs, by which settlements, now for the most part unknown, were linked together. It was, of course, used by the pilgrims in their journey eastward to the shrine of St. Thomas of Canterbury. — Mr. Hilton Price, Mr. Greg, and Mr. Rice took part in the discussion that followed.

SOCIETY OF ANTIQUARIES OF SCOTLAND. — April 14. — Dr. Robert Munro in the chair. — The first paper was a notice of the heraldry in some of the old churchyards between Tain and Inverness, by Mr. W. Rae Macdonald, F.S.A. Scot., and was illustrated by a large number of rubbings of the principal types of heraldic sculpturings used in the monumental art of this district of the Highlands, chiefly in the seventeenth and eighteenth centuries. — In the second paper Mr. John Fleming gave a notice, illustrated by photographs, of a well-preserved stone-built fort near the Mull of Kintyre. It is a circular structure, massively built, and situated on a rocky knoll overlooking the sea, and fully 300 feet above the shore. The circular wall, which is about 12 feet thick, encloses an area of about 36 feet in diameter, and still stands to a height in some parts of its circumference of 7 or 8 feet, though the inside level is higher, and the wall nowhere shows more than about half the height of the outside. The doorway is on the north-west, and is about 3 feet 6 inches wide at the outside, and about 1 foot wide at the inside face of the wall. There are no signs of chambers in the thickness of the wall, but there are apparent traces of buildings within the enclosed area. About a mile further west there is another fort of a different character, being a rock precipitous to the sea, and enclosed by three stone-built walls, and about midway between it and the Borgadail fort there are the foundations of another circular structure, but of smaller size. Such forts are numerous in Kintyre. — In the third paper Mr. Thomas Ross, architect, F.S.A. Scot., gave a description of four stones found at various places in the neighbourhood of Auchterarder, which appear from their

similarity of subject to belong to one group, their common characteristic being that they represent riders in chariots drawn by horses, leopards, or other animals. The best-preserved example belongs to Mr. A. Drummond Forbes, Millearn House, and is inscribed "Luna," with the personified representation of the moon in her chariot. Another, well preserved, which is in the Perth Museum, appears to have had a similar personification of the sun, while a fragment in the same museum shows a mutilated head, with the inscription "Mercurius"; and at the ruins of Auchterarder Castle there is a stone, rather wasted from exposure, but still distinct enough to show that it belongs to the same class of representations. These stones form a remarkable group, the original history of which appears to be lost.—The last paper, by Dr. Christison, was a notice of an unrecorded fort and a stone circle at Wester Torrie, near Callander, Perthshire.

§ § §
The quarterly meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held at Dublin on May 5.—The papers read were: "Notes on Three Bone Pins found at the Bottom of Ballinderry Lake, County Westmeath," by the Rev. Canon ffrench, M.R.I.A.; "High Crosses and Abbeys in Leinster and Munster," by Mrs. Shackleton; "Stone Age Settlements in Meath," by E. Crofton Rotherham; "The Giant's Grave, Loughloughin, near Broughshane, County Antrim," by the Rev. George R. Buick, LL.D.; and "The Inquisitions taken on the Death of William, Earl of Ulster, A.D. 1333, and the Occupation of Connaught by the Anglo-Normans," by H. T. Knox, M.R.I.A.

On May 6 an enjoyable excursion was arranged. Among the places visited were Drogheda and Slane, County Meath, where the singular belfry of the Roman Catholic church—an evident attempt to reproduce an ancient round tower—was remarked, and the remains of the monastery and college were inspected. At Drogheda, St Peter's Church, with curious Elizabethan tombs, the Magdalen steeple, St. Laurence's Gate, and St. Mary's Abbey were visited.

§ § §
At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES held on April 30, Mr. F. W. Dendy presiding, Mr. O. J. Charlton read a notice of the career of the late Archbishop Eyre of Glasgow, a former member of the Society; and an obituary notice of the late Mr. Cadwallader John Bates, written by Dr. Hodgkin, was read. The Society, Dr. Hodgkin pointed out, had lost not only an active member and distinguished vice-president, but the man to whom they looked especially for the upholding of a high standard of archaeological accuracy and thoroughness. Reference was made to Mr. Bates' restoration of Langley Castle, and to his literary work—his histories of Border holds, of his native county, and of the famous Kirklevington shorthorns. In his later years, it was stated, he had concerned himself with the ancient religious controversy as to the true date of Easter, whilst at his death he was busy with the life of St. Patrick.

The members of the HAMPSHIRE FIELD CLUB and ARCHÆOLOGICAL SOCIETY visited the Romsey district on April 29. The chief item in the day's programme was a visit to Mottisfont Abbey. The mansion, now the residence of Miss Vaudrey, stands on part of the site of an Augustinian priory founded in the twelfth century, the precise founder being a point in dispute. The works now in progress give evidence of sad destruction in order to adapt the church and priory to residential purposes. Some interesting discoveries have been made, and these have been inspected by Mr. W. H. St. John Hope, Secretary of the Society of Antiquaries, who states that the present house is formed within the nave, central tower, and south transept of the monastic church, and also a part of the cellarer's range to the west. The recently uncovered arches in the back entrance belonged to an arcade against and along the nave wall, which was without side aisles apparently. The rich twelfth-century work on the east side belonged to the arches opening from the south transept to the chapels east of it, and the fellow-arch to that would be exposed if the plaster now hiding it was knocked off. It was interesting to find that the choir screen remained in place, with the central panelled archway ornamented with shields. A great many more ancient features, doorways, etc., could be revealed in the house and passages of basement by judicious removals of plaster. The sloping bank from the garden up to the drawing-room covered the site of the chapter-house and other buildings, on which much good work was lavished, and large sections of these would no doubt be revealed were the bank removed. The lines of the frater, or dining-hall, and kitchen were no doubt easily to be traced under the lawn. Somewhere round stood the infirmary, which was practically a domestic house, usually of much interest. If the lines of wall wherein a half-pillar was revealed were followed up, they would yield many interesting discoveries. The remains of the church show that the eastern part was late twelfth-century, but the arches in the western part of the nave were thirteenth-century. This pointed to a gradual building of the priory. The floor of the crypt has been lowered, revealing the bases and portions of the pillars which formerly supported the vaulting. An arch, which formerly formed part of the priory church, and now leads into the grounds, was found filled in with brickwork and covered with plaster. This has been carefully restored as far as is necessary to due preservation, and this remark applies to all other of the discoveries made. The party also visited Mottisfont and Timsbury Churches, and the ancient earthwork known as Dunwood Castle.

§ § §
SOMERSET ARCHÆOLOGICAL SOCIETY.—An excursion to Bradford-on-Avon was made by the members on May 3. On arriving at Bradford, members crossed the ancient bridge over the Avon, originally a narrow packhorse bridge, observing the oratory chapel built upon it. The church, dedicated to the Holy Trinity, was afterwards visited, and its interesting features explained by

the Vicar, the Rev. S. G. Collison. Leaving by the north door, the old-world residence of Dr. Beddoe, F.R.S., the chantry, and the house of Orpin, the parish clerk, whose portrait by Gainsborough may be seen in the National Gallery, were observed, and then members passed on to the Saxon church, dedicated to St. Lawrence, a unique example of a church of that period. Until 1856 its very existence had been unknown for centuries, as it had been partly converted into cottages, and it was only about thirty years ago that the sacred edifice was practically brought to light. The Rev. S. G. Collison stated that this church was the only perfect example of the primitive Romanesque style in the early part of the eighth century. The date of the Saxon church could not be placed later than 705. It was originally cruciform. The special points of interest were the extreme height of the building and the step down into the chancel, while the narrowness of the entrance-arch should be noted. The chancel arch was wider at the base than at the top.—Colonel Bramble entertained the members to tea, after which Kingston House was visited. A replica of this building was erected in the British section of the last Paris Exhibition. An inspection of the manor tithe-barn, a fourteenth-century structure once belonging to the Abbey of Malmesbury, closed a long day's proceedings.



SOCIETY OF BIBLICAL ARCHÆOLOGY.—May 14.—Mr. F. Legge read a paper on "The History of the Transliteration of Egyptian."



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

A HISTORY OF THE CHURCH OF ALL SAINTS, NORTHAMPTON. By the Rev. R. M. Serjeantson, M.A. Many illustrations by T. Shepard. Northampton: William Mark, 1901. 8vo., pp. viii, 360. Price 7s. 6d. net.

This is an exceptionally good monograph on a parish church, and gives evidence from beginning to end of much care and study of original sources. Moreover, it is far more readable for those who may not have any special acquaintance with the church itself than is usual in such cases. Northampton, which is now a town of considerable importance, used to occupy for several centuries one of the first places among the boroughs of England. The castle was a favourite royal residence; Parliaments were often held within its walls, and it was surrounded by religious houses of considerable consequence. These advantages and its situation on the great north road from London all combined

to make it a place of no small influence in mediæval history. In the centre of the town, close to the big market-place, stood the great cruciform Church of All Saints, which, whilst having its own parochial limits, was essentially the mother-church, not only of the town, but of the surrounding district.

It is not, therefore, surprising to find that the history of such a church is rich in national incidents. "It was here," says Mr. Serjeantson, "that the English barons swore fealty to Matilda in the days of Henry I.; it was here, too, that the great St. Hugh of Lincoln quelled a serious riot of the Northampton burghers. The next century saw the King's brother Richard, Earl of Cornwall, and a host of other magnates, place their hands upon the high altar, swearing to set out on the seventh crusade. In the fourteenth century, the Convocation of the Clergy of the Province of Canterbury was held here on several occasions, and the forces of Lollardism came into violent conflict with the orthodox authorities. The fifteenth century saw a remarkable development of the guilds, and the foundation of a college of secular clergy. In the Consistory Court of this church one of the Marian martyrs was condemned to be burnt, and there is no other church in the whole of England round which centres so many stirring incidents of the sixteenth and seventeenth centuries connected with an aggressive and determined Puritanism. The great fire of 1675 brought about national efforts to effect the restoration of this fabric. The same century saw several men of great subsequent distinction holding office as Vicars of All Saints'. From first to last the story of the central church of any English town has its civic importance, and this is specially true in the history of the great church of Northampton, which was for centuries among the most notable towns of the whole kingdom."

Those who are interested in the religious history of England will find the account here given, for the first time in detail, of Puritan developments in the time of Elizabeth of primary importance. The attempt to graft Calvin's Catechism and Presbyterian discipline into the doctrines and teaching of the Book of Common Prayer were exceedingly ingenious and curious, and all the more so as it was done with the sanction of the Bishop of Peterborough, and with the active assistance of the mayor and civic authorities.

Towards the end of the fifteenth century the vicar and clergy of this church, who numbered over twenty in consequence of the numerous chantries and guilds, were united together into a college, with the vicar as warden; they lived together in a collegiate house with a common dormitory and refectory. The accounts of the various guilds and chantries are full of exceptional interest.

The writer of this notice has from time to time reviewed books of this description for over thirty years, and he can safely say that he has never before met with so full and interesting a list of vicars. Many of the later ones were possessed of most distinctive characters, and Mr. Serjeantson does not shrink from giving curious particulars.

Aaron Lowcock, who was vicar from 1732 to 1752, was an athletic man, and of such a height that the doorway out of the vestry had to be raised to enable him to enter the church without stooping. One night, as he was crossing the long bridge, he was attacked by a footpad, but, instead of handing over his purse, he seized the footpad, and was in the act of throwing him over the parapet, when he caught sight of his assailant's face, and recognised him as a parishioner. "If it wasn't," he exclaimed, "more for your soul than your body, Jack, I would drop you!" He thereupon set him at liberty.

The illustrations throughout the book are effective, whilst the heraldic head and tail pieces, and other drawings by Mr. Shepard, are worthy of special commendation. As the Church Congress of this year is about to be held at Northampton, this book has come out at an appropriate time. It ought to secure a ready sale, as it does much credit, not only to the author, who is one of the most esteemed of the town clergy, but also to the enterprise of the local publisher.

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A HISTORY OF THE COUNTY DUBLIN. Part I.
By Francis Elrington Ball. Many illustrations. Dublin: Alex. Thom and Co., Limited, 1902. 8vo., pp. xii, 139. Price 5s. net.

In his preface to this first part of his history, Mr. Ball modestly explains why he has undertaken a task which had already been creditably performed by another author. But the explanation was hardly necessary. The other author, John D'Alton, wrote so long ago as 1838, and since that date an immense mass of new and most valuable material has been made available. Mr. Ball has wisely chosen the parish as the geographical unit for the purpose of his work, and this first part deals with that portion of County Dublin within the parishes of Monkstown, Kill-of-the-Grange, Dalkey, Killiney, Tully, Stillorgan, and Kilmacud. The author professes to write for the ordinary reader rather than the specialist—a statement which, when made in connection with books of this kind, usually excites alarm in the mind of a reviewer, for the "ordinary reader" is not much given to local histories, and the attempt to enlist his interest often means sacrifice of precision and accuracy. Happily, in this case the only token of Mr. Ball's desire to catch the "ordinary reader" is the very pleasant and easy narrative style in which the book is written. He is fully acquainted with the original sources of information, and does not fail to give full and exact references. One omission strikes an English reader as rather strange. Most writers of parish and other local histories on this side St. George's Channel are glad to make free use of the old parish registers; but Mr. Ball, although he uses most effectively many other original sources and documents, leaves parish registers almost entirely untouched.

The illustrations, which are good, and all pertinent to the text, will be specially interesting to students of early Irish architecture. The views of the ruined churches—of which no less than six are described—are particularly good and instructive. See, for instance, the west doorway of Kill-of-the-

Grange Church (p. 67), a building of great antiquity; the equally old church on Dalkey Island (p. 79), with primitive doorway; and Killiney Church (p. 95), believed to date from the sixth century. Mr. Ball is to be congratulated on a useful and well-executed piece of work; but we feel inclined to grumble at the absence of a list of the illustrations, and the index might have been fuller.

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GREEK COINS AND THEIR PARENT CITIES. By John Ward, F.S.A. With a Catalogue of the Author's Collection, by G. F. Hill, M.A. Numerous illustrations. London: John Murray, 1902. Large 8vo., pp. xxxvi, 464. Price 25s. net.

This handsome volume baffles criticism. It has two natures, and their conjunction is yet no more natural than that of the human and equine bodies in a Greek centaur! Mr. Ward is evidently the lucky owner of a well-stocked cabinet of Greek coins, which includes some rare and very beautiful pieces. He must needs know and love them so well that he has asked an expert of the British Museum to make a careful catalogue of them, and has published the same with excellent autotype plates of nearly one thousand specimens. For this part of the work we both congratulate and thank him, for his zeal has supplied those who cannot afford the noble coins of ancient Greece with the best reproductions which printing could give, and with the scientific and apparently unimpeachable description by Mr. Hill. It is simply a delight for anyone imbued with the taste for things Hellenic to study the twenty-two plates of coins, to learn their pedigree, and to mark the relation between the design and emblems of each with its "parent city." The frontispiece is awarded to enlarged portraits of magnificent specimens of the Syracusan "dekadrachm," bearing on its obverse the lovely head of Arethusa, round whom the dolphins of Sicily sport as in their native waters. Mr. Ward possesses a small "hekatontaliton" (No. 289) of a similar type, on the reverse of which, in a field no larger than our threepenny-piece, is set such a scene of Herakles strangling a lion as should excite the despair of modern medallists. The unsurpassed power of the Greek moneyer in rendering animal life is here abundantly shown, but we may particularize such different creatures as the magnificent goats of Ainos (Nos. 416 and 417) and the turtles of Ægina (Nos. 511-513). Bird-life is well illustrated by the strutting chanticleer of Karystos (No. 497) and the perky sparrow-owl of Athens (No. 501). A Pergamon coin (No. 620) exhibits not only an astonishing realism in the portrait of Philateiros, but a curious prototype of the Britannia of our own English penny. The splendour of the coins of the "best period," which, as in all Greek work, appears in contrast with the indifferent Syrian types of the third and second centuries given in Plate XIX. The specialist, the student, and the connoisseur alike should treasure the volume for that which is, after all, the true reason of its existence.

It would be ungracious to depreciate the second part on "Imaginary Rambles in Hellenic Lands," for this is Mr. Ward's own work, and every page bears witness to his liberal enthusiasm and diligent affection for his theme. But we are bound to say that the connection between his plentiful chapters on the Greek States and cities and the coins which were the money of their inhabitants is a strained one, and is as forced as his too obvious attempts to smooth it over. However, to cavil thus at what is only a matter of "book-making" is really unprofitable. It is not only that we ought to let Mr. Ward choose his own way of offering to us such a valuable account of his cabinet, but there is much in his "imaginary rambles" which serves a distinct purpose. There is nothing, perhaps, which is new to the Greek archaeologist, but we cannot imagine a more likely way of attracting newcomers to Greek archaeology itself. Mr. Ward's enthusiasm as a traveller, as a lover of old Hellas, as a sympathizer with modern Greece of Byron's time (he has a fund of happy citations from the poet), must be contagious. He not only describes much with accuracy, but he gives a lavish, if miscellaneous, supply of illustrations to his theme. There are many interesting landscapes. We congratulate him on securing what was probably "a contraband snapshot" of the Ravine at Delphi. Numerous sketches, most of which are careful, are a pleasant relief from too many photographs; but the dates at which they were taken should always be given. And there is a most interesting gallery of portraits of famous Greeks. We only wish that Mr. Ward had confined himself to reliable busts, and had not included such unauthentic heads as those of "Theocritus" and "Xenophon."

The printing and "get-up" of the book deserve all praise.—W. H. D.

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A SHORT HISTORY OF ROUS LENCH. By the Rev. W. K. W. Chafy, M.A., D.D., of Rous Lench. Illustrated by Gwendolen M. Chafy. Evesham: W. and H. Smith, Limited, 1901. 12mo., pp. xvi, 197. Price 2s. (Copies to be had of the author.)

Dr. Chafy's pleasant little book is a medley of things new and old. Side by side with a chronological history of the lords of the manor is an account of the village school, with extracts from the inspector's reports, followed by descriptions of religious *tableaux vivants* held in the large club-room of the village. The parish of Rous Lench is part of the estate attached to Rous Lench Court, and Dr. Chafy is both squire and rector. The estate is somewhat remarkable for having remained in the possession of only three sets of owners from the Conquest till about twenty-five years ago. The Court, with its fine old gardens, massive yew avenue, and historic yew circle, is well known to lovers of old English architecture and gardens. Its present owner gives a readable description of the chief features of the house and grounds, and Miss Chafy contributes some capital illustrations, one of which we are kindly permitted to reproduce. A most interesting account of the church is given,

illustrated by several sketches, including one of a quaint seventeenth-century collecting-shovel, and another of a sixteenth-century Communion-table. Dr. Chafy also reprints a paper which he read before the Society of Antiquaries on two remarkable blocks of carved stone of the Saxon period, which in 1884 he found built into the west wall of the church, where they had been concealed by the



gallery. Accompanying the paper are excellent plates from photographs of these and other fragments from the old Saxon church. The history of the parish, its natural features, and its distinguished visitors and historical associations, all record. Dr. Chafy has given us a charming book, delightfully written, well printed, and prettily "got up."

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SHAKESPEAR. By W. Carew Hazlitt. London: Bernard Quaritch, 1902. 8vo., pp. xxxii, 28. Price 7s. 6d. net.

Yet another stone to the cairn! Mr. Hazlitt's book is not a biography, properly so called, but a biographical essay which touches incidentally on a vast number of points relating to life and custom

in Elizabethan days. The chief stimulus to its composition appears to have been its author's dissatisfaction with Mr. Sidney Lee's *Life of Shakespeare*, a work to which we think Mr. Hazlitt does something less than justice. The present essay is a study of the dramatist from the point of view of what Mr. Hazlitt calls "his strictly human aspect and day-by-day life, as one of ourselves," with such aid as can be gained from "what might, in an ordinary case, be accepted as reasonable propositions," based on collation, analogy, and suggestion. It is hardly necessary to say that Mr. Hazlitt's knowledge of the bibliography of the plays and of Elizabethan literature generally, as well as of the conditions and life of the period, is wide and thorough, and he puts his knowledge to good use. But, somehow, the book is disappointing, mainly on account of its wordiness and lack of arrangement. It has plenty of good matter, and displays much erudition; but the whole has not been thoroughly digested, and, moreover, we venture to think that the essay would have borne considerable compression as well as a more methodical arrangement and presentment. Despite some drawbacks, however, Mr. Hazlitt's work has no lack of interest. Particularly effective use is made of the plays and poems, chiefly the former, as sources of illustration, or at least of suggestion, as regards the dramatist's life and personality. There is some guesswork, of course, but where so little is known guessing is unavoidable, and Mr. Hazlitt's attempts at divination are backed by solid reasoning. The last chapter in the book demolishes the "Baconian Heresy"—a monstrosity which seems to perpetuate itself Hydra-fashion. There is a satisfactory index.

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THE BABYLONIAN CONCEPTIONS OF HEAVEN AND HELL. By Alfred Jeremias, Ph.D. "The Ancient East," No. IV. London: D. Nutt, 1902. 8vo., sewed, pp. viii, 52. Price 1s., cloth 1s. 6d.

The Babylonian religion is only known to us by fragments, and it will probably be long before any full or comprehensive study of it can be made. Meanwhile such studies of isolated ideas or conceptions as that before us, when done with knowledge and judgment, are most valuable. Dr. Jeremias, who is a pastor of the Lutheran Church, brings out clearly the remarkable correspondence between the Babylonian and the Jewish ideas about death and Hades. There are not infrequent suggestions of Greek notions and legends also; both the Babylonian underworld and Paradise resemble the conceptions illustrated in the *Odyssey*. The whole booklet is deeply interesting, and the brief bibliographical appendix increases its value. The translation by Miss Jane Hutchinson is admirably done.

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We have received the first of the new set of eleven volumes of the *Encyclopædia Britannica*, which, together with the existing volumes of the ninth edition, will constitute practically a tenth edition. The special purpose of these supplementary volumes, which are being issued by

Messrs. A. and C. Black and by the *Times*, is to bring up to date the literary and historical and scientific contents of the ninth edition; but they will also supplement and enlarge these at more points than we can indicate in this brief notice. Moreover, the face of the world has so changed, such extensive additions have been made to every branch of knowledge, and so many new branches have been opened out, during the last twenty years, that a very large part of the contents of the new volumes will deal with subjects that were either but very slightly touched, or not known and not touched at all in their predecessors. It is obvious, therefore, that the new issue will be well worth buying for its own sake, without regard to the earlier volumes. The whole of the eleven new volumes are to be published within the present year. The first of the set, now before us, which covers the ground from "A" to "Australia," is full of excellent work. We turn naturally to such articles as "Anthropology" (by Professor Tylor), "Archæology (Classical)" (by Professor Percy Gardner), and "Architecture" (by Mr. R. Phené Spiers), and find little opening for criticism, although the supplementary nature of such articles is somewhat of a drawback. One would like, for instance, to have under "Anthropology" a contribution which should contain the best of the matter in the old article, together with all the new information recast, and, as it were, welded together; but under the circumstances of issue this is impossible. The illustrations are many, and mostly good. One or two portraits are weak.

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The pamphlets before us include a well-written and well-illustrated historical account by Mrs. Basil Holmes—whose work on London topographical subjects is pleasantly familiar to readers of the *Antiquary*—of the Manor House, Ealing Green, under the title of *The Home of the Ealing Free Library* (Ealing: Middlessex County Times Publishing Company, price 1s. net); and No. 7 of the "Hull Museum Publications," being illustrated notes on *Old Hull Pottery*, followed by a paper on *East Riding Geology*, both from the able and industrious pen of Mr. T. Sheppard, F.G.S. No. 7, like its predecessors, is sold at the Museum at the price of 1d.

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The first number (May) of a new quarterly, *The Shrine*, published at Stratford-upon-Avon, and sold, price 1s. net, by Mr. Elliot Stock, is before us. As the name and place of publication imply, Shakespeare is the primary object of devotion in the new *Shrine*, which is a handsomely-produced quarto periodical. Mr. A. H. Wall writes on "The Birthday Revival Play"—i.e., *Henry VIII.*—and on "Shakespeare's Birthday Celebrations." "The Shakespeare-Bacon Controversy"—a subject from which we would fain escape—is discussed by Mr. Charles Downing; and Dr. Todhunter has a thoughtful paper on "Hamlet and Ophelia." But the new quarterly is by no means exclusively Shakespearian. Book-lore in general and other subjects are to receive due attention. There is a very interesting paper, for instance, by Mr. D. N. Dunlop, entitled "A Social Experiment," on the

Roycroft industry at the village of East Aurora, near Buffalo, in the States, where beautiful things in paper and print, in clay and terra-cotta, are made, and the workers form one large communistic family. The *Shrine* should have a successful future; but the editor should be less lavish with his own verses.

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With the May number the *Genealogical Magazine* begins a new volume. The part contains the first of a series of specimen book-plates to be presented by the magazine to its subscribers. The plate accompanying this issue, which is presented to Mr. L. G. Dillon, is the work of Mr. Graham Johnston, and is very effectively designed. Other new features of the volume just commenced will be a series of coloured frontispieces—the coat of arms of Mowbray in the present number is the first—a series of illustrations of monumental brasses, and special contributions on family histories and tabular pedigrees. Among the many articles in the number before us we specially note the first instalment of a paper by Mr. E. A. Ebbelwhite, F.S.A., on "The Royal Arms and their Use by Tradesmen." The chief features of the *Architectural Review* for May are the first part of a study of "Charterhouse," dealing with the old monastery, by Mr. Basil Champneys, well written and lavishly illustrated; and the first part of a paper by Mr. Halsey Ricardo on the work of the late John Francis Bentley, which, like the whole of the number, is well and freely illustrated. In the *Ulster Journal of Archaeology* (April) we note especially the illustrated article on "The Caves in Ben Madighan," by Messrs. P. Reynolds and S. Turner. The frontispiece is a good portrait of the late Marquess of Dufferin and Ava.

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Among the other periodicals before us are the *County Monthly* for May, which, at 4d., is a wonderfully cheap miscellany of excellent reading; the *Scottish Antiquary* (April), price 1s., an ably-conducted quarterly, with papers on "The Field of Otterburn," "The Traditions of the Grahams," and other topics of interest, and a host of antiquarian notes; *Lincolnshire Notes and Queries*, the *Berks, Bucks, and Oxon Archaeological Journal*, with a view of the old Cloth Hall, Newbury, and the *East Anglian*—all for April, and all good of their kind; *Sale Prices*, April; and *The House*, May, containing, *inter alia*, an illustrated "Chat about some Old Chairs" and "Some Sketches from South Kensington."



Correspondence.

THE AMICE.

TO THE EDITOR.

Your reviewer (*ante*, p. 128), although admitting that I was not wrong in referring to the furred amice as having the same spelling as the linen amice, yet goes on to prove that where the furred

article is used the spelling should be "almuce." His theory is rooted in the notion that "there is great doubt whether the two words come from a common root." I believe they do, and I argue thus: The old French form is *aumuce* and *aumusse*, the Provençal form being *almussa*, and the mediæval Latin *almussa*, the Spanish *almucio*. The word may be generally taken as an adaptation of the German *mutze*, *mütze*, a cap. Now, your reviewer's real objection is to the spelling of the word, and because he finds the letter "l" in one form ("almuce"), and that it is absent in the other ("amice"), he is strongly inclined to believe that the words do not come from the same root.

The explanation seems to me to be very simple as to the different spelling for the same word. We have seen that the French form is without an "l," and that the Provençal, mediæval Latin, and Spanish spellings have "l"; and all these forms are for the same word *amictus*, which is simply an amice. Now, the earliest examples in English show confusion, the likeness between the English adaptation of the French *aumusse* and *amit* being assisted by the apparent similarity of use between the two articles; and from the seventeenth century this has been distinguished from amice only as the "grey amice." I think it is impossible, with the foregoing facts before one as to the old forms of the word, to arrive at the conclusion that there were two different words with separate roots. I should like to say, in reference to the statement that the "furry almuce, when not used as a hood, is never spread over the shoulders," that upon the monument of Dean Fyche (dated 1530), in St. Patrick's Cathedral, Dublin, there is a representation of the deceased praying, robed, with a furred amice on his shoulders, with the upper part shaped like a hood.

WILLIAM BUTLER.

ERRATA.

In *Antiquary* for May—

- Page 129, column 2, line 10, for "unnecessary," read "necessary."
 Page 137, column 1, line 37, for "Reynold's," read "Reynolds's."
 Page 138, column 1, footnote, line 3, for "Mazcellinus," read "Marcellinus."
 Page 138, column 1, footnote, line 6, for "Gessoziacum," read "Gessoriacum."
 Page 139, column 1, line 5 from foot, for "Rigby," read "Risby."
 Page 160, column 1, line 11, for "Nominorum," read "Nominum."

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.